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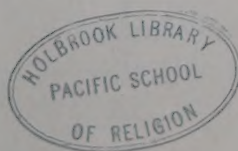
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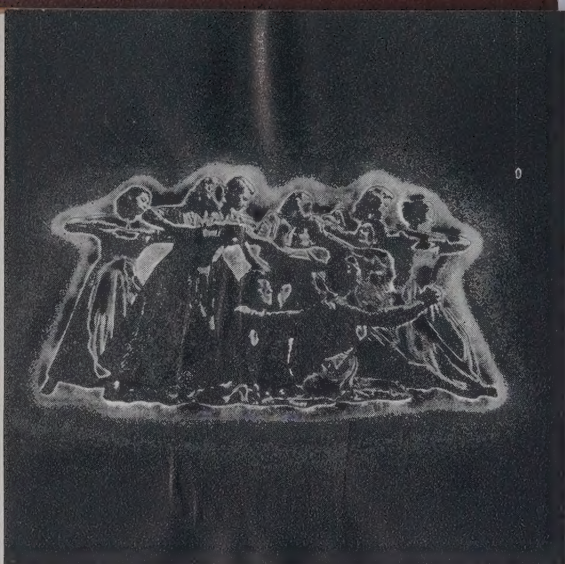
Rural Church in New England

G. B. Fried



Camping by the Day
Good Methods Are Important
Children in a World of Violence

March 1954



**American Baptist Assembly
Green Lake, Wisconsin
August 14-21, 1954**

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Judith French



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International Journal

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One Great Hour



NINE MILLION men, women, and children in Korea in desperate need—millions in India still suffering from the six-year drought—eleven million uprooted in Europe, including streams of refugees from behind the iron curtain—nearly a million in makeshift shelters in the Near East—70,000 rendered homeless by a Christmas night fire in Hongkong—billions of dollars going into wars and armaments and only a few millions to express the compassion of mankind toward those suffering most directly from wars and the dislocations they cause.

In the face of all this the eight and one-half millions asked by Church World Service and its thirty-six co-operating denominations for overseas relief, rehabilitation, and reconstruction efforts seems a modest proposal.

In **ONE GREAT HOUR OF SHARING**, eleven to twelve o'clock on Sunday, March 28, we are asked to place our contributions toward this work in the offering plates of our churches. Our gifts will mean that food, shelter, clothing, and medicine can be provided toward the relief from suffering and the rehabilitation of human beings like us.

Like us? Yes—except that the bombs fell elsewhere than on our land many of us would be sharing their lot. Except that the drought was

more limited here and of shorter duration, this nation's fabulous surpluses would have vanished and we might be hungry, too. Who knows—some-time they may be helping us. We'd then know *how great* was the One Great Hour of Sharing.

The Bible In Far Places

THE UNITED BIBLE SOCIETIES are celebrating this year the one hundred and fiftieth anniversary of their beginning. In 1804 the British and Foreign Bible Society was established after an ambitious attempt to distribute Bibles in Wales found an edition of 10,000 exhausted in four months, with large districts unsupplied. The first Bible society in the United States was founded in Philadelphia in 1808. The American Bible Society was chartered in 1816.

Because the Bible societies work quietly and hold few meetings many people have little idea of the extent of their activity. During the 350 years between the first printing of the Bible and the founding of the first Bible society, some portion of the Bible had been translated into seventy-three languages or dialects. Since 1804, translation into 991 more has been accomplished, a total of 1,064. In the past 150 years the societies have distributed over 1,200,000,000 Scriptures in about 900 of those languages and dialects.

The American Bible Society is undertaking during the anniversary year and for several years to follow a great expansion of this program. World War II left millions of displaced persons without their Bibles. The Korean war had the same effect and has brought a widespread demand for Bibles among those who have never had them, as well as among those who lost them. There is a big demand for Bibles among men and women in our armed forces.

One feature of the anniversary celebration is a World Good Will Book in which thousands of people in more than sixty nations are signing their names as a testimony to their love for the Bible, their faith in its teachings, and their desire to share

it with others. The book will then be displayed in many countries.

Our congratulations to the Bible societies in this anniversary year.

This Is Your Problem

THE UNITED STATES Department of Health, Education, and Welfare has published a report which should alert the churches at a point where many of them are woefully asleep. Whereas the enrollment in most institutions of higher education was from 3.8 per cent to 13.1 per cent higher in the fall of 1953 than the previous year, enrollment in theological schools dropped 10.8 per cent. While enrollment of students attending for the first time increased in most other schools from 2.2 per cent to 13.5 per cent, in theological schools it fell off 17.2 per cent.

The fact that, while the purchasing value of most salaries and incomes has increased in recent years, the purchasing value of ministers' salaries has fallen substantially, probably has nothing to do with it. Nor is it likely due to the fact that, according to figures published recently by the U. S. Bureau of Census, the median income of male clergymen for 1949 was only a little higher than those of waiters, barbers, sailors, deck hands, and other vocations for which little training is required, compared with a minimum of seven years beyond high school for a well-trained minister.

If the falling off marks anything like a trend it is more likely due to the fact that some churches exhibit little interest in having their young people enter the ministry or other church vocations. It is well known that many churches which are most demanding when selecting a minister, director of religious education, or director of music, do the least to encourage the most capable young people to enter church vocations. When this neglect builds up a scarcity it encourages sub-standard schools to flood the "market" with ill-prepared candidates.

Young people of today respond to the call of the church with courage and consecration equal to that of an generation when we are sufficiently interested to confront them with the needs of the church and its opportunities for significant service.

Virgil E. Foste

A Workman Unashamed

by Walter D. Cavert

SIR ARTHUR CONAN DOYLE, after having created one of the most famous characters in English fiction, regretted his achievement. He was sorry he had written the detective stories featuring Sherlock Holmes. Popular though they were, he felt they were unworthy of his literary ability and that his standing as a writer would have been higher if he had staked his reputation on his historical novels. One of them, *The White Company*, which dealt with the days of ancient knighthood, went through fifty editions. The author was so proud of it that he named his first-born son "Alleyne" after one of the characters.

In his autobiography Sir Arthur says: "I believe if I had never touched Holmes, who has tended to obscure my higher work, my position in literature would at the present time be more commanding." Ashamed of Sherlock Holmes, Sir Arthur decided to do away with him. He wrote his mother: "I think of slaying Holmes—and winding him up for good and all." His mother entered a vigorous protest but it went unheeded. A little later, he told her: "I am in the midst of the last Holmes story, after which the gentleman vanishes, never to return."

The famous sleuth fell over a cliff at Reichenbach Falls in Switzerland and was supposed to be forever dead. A wave of protest went up from Sherlock Holmes admirers. Young men in London went to their offices wearing black bands around their hats in mourning for their hero. Sir Arthur was more disgusted than ever and finally turned his attention to other writing.

Ten years afterwards he yielded to

Mr. Cavert is Field Director of the Synod of New York for the Board of Christian Education, Presbyterian Church in the U. S. A.

the solicitations of American publishers who offered him \$5,000 for every new Sherlock Holmes story he would send them. The detective was then announced to have crawled up the other side of the cliff and still to be alive. However, the author found no satisfaction in these later stories. He wrote them with his tongue in his cheek and accepted the money but did not deceive himself about his motive.

In his letters to his mother, Sir Arthur gave two reasons for his disillusionment with Sherlock Holmes. Both have pointed meaning for those engaged in the work of Christian education. The first was that his preoccupation with mystery stories kept him from writing with a higher purpose. He said to his mother, "He takes my mind from better things."

How frequently we allow our success in secondary matters to prevent us from using opportunities that are more important! Many of the tragic failures in the lives of religious leaders are caused by a good-natured willingness to accept responsibility in all sorts of projects regardless of their relative value. Anyone who has the ability and initiative to be a good church school teacher or Christian education worker has the qualifications that often make him sought after by various community enterprises. All too often church school classes go begging for teachers because men and women have resigned from the church school staff to accept offices in some secular organization which is considered to have greater prestige. Social clubs, luncheon clubs, lodges and other fellowships have their place but it is never first place in the life of a dedicated Christian.

Schiller said you can tell an artist by what he leaves out. He does not crowd his picture with miscellaneous

objects but chooses a central theme and puts everything else in a subordinate position. So it must be with us. We have a limited amount of time and energy and must discipline ourselves to put first things first. Like the buses which refuse to take any more passengers after they are already full, we must sometimes pass by the enterprises that need our help.

Sir Arthur's second complaint against Sherlock Holmes was that the detective bored him. The author lost his enthusiasm for spinning complicated plots which ended in magnifying the same hero. A letter to his mother included the line, "I am weary of his name."

Those who are engaged in Christian education will never have reason to become weary of the One whose name they exalt in their teaching. For nineteen centuries the name of Jesus Christ has stirred the devotion of his followers and still kindles their fervent loyalty. We may grow weary of many aspects of our work. Every job involves detail and routine which border on drudgery and ours is no exception. We may become tired of the attitude of many church members whose pettiness and lack of vision make it difficult for us to achieve our goals. But our enthusiasm for Christ will never wane. In him we find the revelation of ultimate truth which commands our allegiance and obedience. As the years pass we sing with increased feeling:

"How sweet the name of Jesus sounds

In a believer's ear."

If we have sincerely tried to make Christ the central person in our life story and have sought to help other people become intelligent and committed disciples, we will have no cause for later regret. Like Paul we will glory in our efforts and cry out, "I am not ashamed of the gospel." If our loyalty to Christ should bring misunderstanding and hardship, we will make these experiences an offering to God and join the great apostle in saying, "I suffer . . . But I am not ashamed."

PRAYER

Our Father, forgive me for spending so much time in piling up little successes which bring no enduring satisfaction. Deepen my love for thee and help me to serve thee with no thought of reward except the joy of doing thy will. Amen.

Children in a World of Violence

by Agnes Snyder

EVERYWHERE THEY LOOK— in comic books, T.V. programs, newspaper headlines, motion pictures—children see adults wounding and killing each other. Violence as depicted through mass media seems to be an accepted part of our way of life. Even if good triumphs in the end, as many say in defense of the Western, the victory is generally dearly bought at the sacrifice of human life.

What is the effect of all this violence on children? Is it a significant factor in the rising tide of delinquency? Of the serious disturbances among children—fear, anxiety, rebellion—that are sending parents in increasing numbers to seek the aid of psychiatrists? If so, what can the church, the church school, the home do to counteract the influence of the portrayal of violence that is the daily fare of many children?

Both the knowledge that science gives us and our heritage of enduring values developed through religious faith and insight are needed in our attempts at solving the problem. To the first we may look for understanding and techniques; but these would be futile unless we look to the second for the values toward which we would direct our efforts. Here, as in all other aspects of life, science and religion supplement and re-enforce each other.

Little children are aggressive

Of particular importance to our problem is the contribution of psychology to the understanding of aggression in children, the factors that lead to its abnormal development, and its control through a gradually evolving conscience or super-ego. Basic to the understanding of these phenomena is the concept of *interaction*—that human behavior is the result of the interplay of forces within the individual and the environment of which he is a part.

Miss Snyder is chairman of the Department of Education, Adelphi College, Garden City, New York.

Since no two individuals are alike and environments are highly variable—even when in surface features they present similarities—human behavior is difficult to predict. Hence, different children react differently to violence, and the same child reacts differently under varying conditions. This indicates the complexity of the problem but also its challenge. For it is within our power to improve many of the conditions now harmful to children.

Little children normally are aggressive. Their first years of life are ego-centered. Their wants are of first consideration, and they seek to satisfy them without regard for others. Ego satisfaction must continue if life is to go on, but unless there is a parallel development of the super-ego, or conscience, the self-centered behavior will prevail.

Children pass in stages from rule by their own desires to (1) renunciation of these for the sake of adult approval or escape from punishment; (2) sharing and accepting adult values; (3) forming their own convictions of right and wrong. When the third stage is reached conscience can be said to be maturely developed. Then the individual makes his own choices without reference to those for whom his original impulses were renounced. While this process begins very early in life, with the first efforts of parents to guide a child's conduct, most individuals reach adulthood before there is firmness and consistency in obeying the voice of conscience.

In the course of the development from rule by desire to rule by conscience fear plays a prominent role. Fear is directed, first, toward those who are attempting to control the child's aggressive behavior. Then, as the new values begin to gain ground, the child becomes afraid, on the one hand of his as yet feebly controlled violent impulses and, on the other, of the voice of conscience when he transgresses.

Conflict ensues. No child can, should, be spared this conflict. It is an essential factor in human growth and development. The responsibility of the adult world consists in seeing that the conditions under which such conflict takes place give the child conscience a fighting chance of winning over his primitive desires. And in a way that will contribute to genuine happiness.

The growth of conscience brings on conflict

The current orgy of bloodshed, disregard for human life, lawlessness, at best the triumph of right through superior force, characteristic of our mass media, intensifies the conflict for many children far beyond their powers of endurance. It is not that children are terrorized by the horrors they see. In most cases, fortunately, our children lack the experience necessary for grasping the import of what they see and hear. The danger is more subtle and penetrates more deeply into personality structure.

The real danger lies in the promise of the child, while conscience is still in a delicate, formative state, to identify his own destructive impulses with the violence of comics, screen headlines, radio. He delights in the identification. If this is the way of the world, it cannot be too bad for him to get what he wants by force. His home, his church, his church school counsel him in the direction of his incipient conscience—toward kindness, forgiveness, gentleness, cooperation. His television, radio and comic books point up violence as essential to survival. Which is right?

Conscience insists on being heard. Then fear enters his being. There is the fear of his parents' disapproval. The justification for his yielding to his destructive impulses, built up as he watched scenes of pictured violence, weakens before his fear. He resents this, and turns his resentment upon the adults with whose values he has tried to identify himself. The resentment may take the form of hat-

ward those who are most dear to him. "I hate you," is not an uncommon statement addressed to parents at this stage of a child's conflict. If he really understood what was happening to him and had the words to express it, he would say: "My primitive desires that you want me to control are justified by much that I see and hear. Your values make me uncomfortable. They stand between me and my natural desires. Something tells me you are right, but I don't want to believe that you are. So I hate you because you make me miserable."

There are times in the course of his conflict that the child becomes afraid of his destructive impulses. This fear often leads to attempt at suppression, but suppression without redirection into constructive channels is harmful. There may be a long delay between suppression and expression and the connection between sadistic outbursts in later life and the pent-up impressions of early childhood may never be real-

ized. The influence of early childhood experiences on adult life is not yet generally understood.

As the conflict increases and the voice of conscience becomes more insistent, children at times create symbolic forms to which they transfer their conscience - generated fears. These are the children who wake terror-stricken in the night hearing in the creak of a floor board a monster coming to devour them, seeing ogres in every lurking shadow. Too young to know that the worst fears we have come from within, these children try desperately, in their efforts at escape from the inner voice, to externalize their fears.

What can we do to counteract violence?

What can the home, the church, the church school do to counteract the violence that assails children today? To prevent children from becoming the prey of hostility and anx-

iety? To help them accept as their own those values that have endured?

In giving the answer, religion and science again re-enforce each other. Each tells us that the basic element in the solution of the problem is *love*. Our Christian religion is founded on love of God and man. It teaches us that evil can be overcome only with good—with love. Psychology teaches us that in the progress of a child from the rule of his own desires to the rule of conscience, his success depends on the depth of love between him and the adults whom he identifies with the values toward which he is being guided.

Only love can give children the assurance that can help them quell their hostilities and their anxieties. Only in an atmosphere of love will children reject successfully the encroachments and the lure of a world of violence.

What are the practical implications of accepting love as the basis of our efforts in counteracting violence?



From film, "Faith of Our Families"

Only in an atmosphere of love will children reject successfully the encroachments and the lure of a world of violence.



Clark and Clark

An hour of vital activity, such as dramatization, is worth many hours of merely listening or watching.

First of all, adults need to know how far along they have come in their ability to love. How many and what kinds of people can they include in their sphere of loving? Where have they set limits? To what extent is their love for children an extension of self-love? Is it possessive? Is it deep enough to be firm, to punish if necessary, to make the child's good the matter of first importance? Is it consistent? In short, it is our own power of loving that will determine, in the last analysis, whether or not any measure that we take for the good of children will be successful.

There are many corollaries to the above expressed in desirable practices. Carrying them out takes patience and thought that only one who loves largely is willing to give. This implies entering the child's world. If we would have him identify himself with our values to the point of accepting them as his, we need to love him enough to be able to identify ourselves with his world. It is a world of raw emotion driving the child to action. Can we channel this emotion into constructive action? It is essential that we do. Otherwise, as was indicated earlier, the action will either be patterned after the surrounding violence or be suppressed temporarily only to make trouble later.

Our cue for a practical program in home, church, and church school lies in constructive activity. The short

hour or two a week in Sunday school seems very little time against the hours spent at the TV set or the radio. But one hour of vital activity is worth many hours of merely listening or watching. This hour can be crammed full of opportunities for the practice of fair play; for dramatizing stories of great religious leaders who faced hardships without flinching and who overcame untold obstacles not by force but by courageous love; for identification with children of other lands through impersonating their way of life; for actually helping others in need.

Similarly the home can become a center of parent-child constructive ac-

tivity. In spite of the dramatic changes in family life that have taken place in this century that make it impossible, even undesirable, to attempt to repeat the activities that bound the families of our fathers together, the family spirit can be recaptured. Fathers and sons can share hobbies—stamp collecting, ball games, woodwork. Mothers and daughters can plan and give parties together, make things for the household, share confidences. Families can hike together, picnic, sing, read, play games. They can engage together in church and community projects that extend beyond the home even to foreign lands. These constructive experiences give the children a sense of belonging, of being part of a family unit in which the soundness of its values imparts meaning to life.

All that has been said here applies to normal processes of development under the usual conditions of the average American home. It has not been taken into account the many children of broken homes, of parents who cannot get along with each other, of homes in which violence and force are the way of life. Too often, the special problems of these children remove them from the influence of the church. This should not be so; rather, the church should be stimulated to special efforts for them even to the point of securing for them the services of personality experts. For these children, "Love is not enough," yet it is the foundation without which no treatment will be effective. It is our faith and our active expression of that faith in the power of love that all children need.

How To Use This Issue

1. **Children in a World of Violence** is a basic article which should be read by every parent and teacher of children or youth. We can't let the problem lick us.
2. **Do you know what day camping can do for your children?** Read "Camping by the Day" (p. 10) and PLAN NOW. Special attention of religious education committee!
3. **The first in a special series** on junior high work is "The Junior High Fellowship." This series was requested by denominational junior high workers.
4. **PREPARE** for EVANSTON with the help of Paul Macy (p. 19).
5. Are you reading the full series on serving **handicapped persons?** Doing anything about it? Three more in the series. See p. 8.
6. **See the graces** on page 7 and share them with families.



We Ask the Lord's Blessing

We thank Thee, Father, for Thy sun
For rain and fertile soil—
We thank the workers, too, who give
Their time, and thought, and toil
That we might eat good food today
To make us strong in work and play.
Amen.

Thank you, God,
For milk and bread
And other things so good.

Thank you, God,
For those who help
To grow and cook my food.
Amen.

Surely God is good . . .
We give thanks to Thee, O God; we give
thanks.

Psalm 73:1; 75:1

Thank Thee, Lord, for strength of arm
To win my bread
And that beyond my need is meat
For friend unfed.

Thank Thee much for bread to live;
Thank Thee more for bread to give.
Amen.

(Robert Davis)

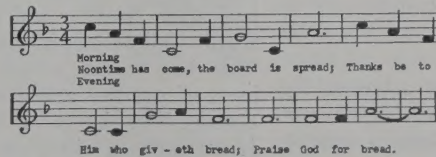


We thank Thee, Father.
We thank Thee, Father, for our homes;
For friends who help each day;
For food we eat and clothes we wear;
For all the gifts Thy children share;
For work and rest and play.

We're thankful for the many things
Our Heavenly Father sends
For love, and faith, and radiant health,
For home, and food, and friends.

If we have earned the right to eat this
food,
Happy indeed are we;
But if, unmerited, we break this bread,
May we more faithful be.

(Danish)



Be present at our table, Lord,
Be here and everywhere adored;
Thy children bless, and grant that we
May eat and drink to honor Thee.
Amen.

Blessed art Thou, O Lord, our God,
Who bringest forth bread from the earth.
(An ancient Jewish grace repeated by a
father before and after the meal)

Reprints available in the form of a heavy paper folder for
family use at meal time, at 10 cents each, from the De-
partment of Publications, National Council of Churches,
79 E. Adams St., Chicago 3, Illinois.

A Place in the Church Program

by Harold Wilke

MRS. KENNEDY was very much concerned over her gradual loss of hearing. When she was asked why she no longer went to church, her reply was: "Sit up there in the front row where the hearing aids are, and let everybody see that I am using them? Not me!" As a direct result of this statement, the hearing aids in this church were spotted at various points about the nave, instead of being grouped in the front pews.

Remove physical barriers

Such an awareness of need could well be extended to other types of handicap. For instance, almost all churches present practically insurmountable physical barriers to the person who is in a wheelchair or who cannot climb stairs. Churches should be in the vanguard of the crusade to make public buildings accessible to the handicapped and to adapt their own physical plants to the needs of those who would attend. The physically disabled, the elderly, those with heart defects, should not be barred from church attendance and participation in church activities by architectural barriers which could be overcome by good planning on the part of church boards.

Much of this can be achieved by doing away with steps altogether—which of course necessitates a fundamental reworking of the idea of a church basement and second and third floors as well as the main place of worship. It can be achieved through constructing ramps with a gentle slope which a person with heart trouble, a mother with a baby in her arms or in a stroller, or a crippled youth may negotiate with ease. Railings help to guide a sightless person into the church and make it possible for many crippled persons to enter the building. Washrooms should be available and easily accessible on each separate floor

without use of a stairway.

There may be some persons who need special chairs, or help in meeting the problems of stairways, steps and curbs. Waxed and other types of slippery floors, jutting wall angles, projections into hallways, are all special hazards to the disabled person. Means of transportation back and forth, even pre-arranged assignment of a helper in the event of a fire—all must be thought out in advance. And then there are the surroundings. Brightness, cheeriness, and color have an important influence on all of us, and this is especially true with handicapped persons.

Remove social barriers

In addition to the physical plant, the church program is important in ministry to the handicapped. It should include some elements in which the crippled persons can equal or perhaps even excel the efforts of the non-handicapped. We mentioned in a previous article the physical race won by a child with a heart defect because the object was to win by going the most slowly. Another illustration is that of a young blind man who had acute hearing and an extraordinarily well developed sense of timing. This boy would always get to the head of the line and could never be dislodged in the game of "rhythm." It is a game in which members of the group slap their legs, clap their hands, then snap their fingers in rhythm, the "leader" calling the number of another on the third beat, who has to pick it up and keep it going without breaking the rhythm. Everyone liked this game because each time it became a test of skill between the group and this one handicapped person, who demonstrated to them each time they played that it was they who were handicapped, not he.

Some church functions offer a natural field for handicapped teen-agers to demonstrate their abilities—story-telling, mimicry, singing, instrumental playing, and similar activities

—all of which may make a real contribution to an appreciative audience. These opportunities for contacts and establishment of interests in common with normal adolescents are valuable equally to the handicapped and non-handicapped youngsters. Concern over popularity is the universal worry of the adolescent. How much greater this concern is in the teen-ager whose uncertainty is aggravated by a physical handicap!

The handicapped child or adult enjoys helping to run parties, to engage in chess and checker tournaments, in gift-making projects, in community projects. Interest trips, outings, picnics, church parties, and holiday pageants are more than recreation; they are activities which give training for citizenship in which handicapped persons need to share.

Some thrilling experiences have come when church groups made the adjustment necessary in their program to accommodate crippled persons, such as when a Scout group welcomed Carl. For three of his nine years Carl had been in the hospital for corrective treatment of a hunchback condition, which grew steadily worse. The family's resources had been exhausted in the effort to help him. When Carl was nine the doctors said there was nothing more they could do.

The boy's mental attitude was as serious as his physical condition. Friends had become fewer and fewer. Play was a word he scarcely knew. His parents were kind to him, but frustrated.

About that time a director of Christian education was added to the church staff. "Why doesn't Carl come to our church school activities?" he asked the parents. "We have no car and he cannot walk more than a block," they said.

The director arranged for another church member to transport Carl to the church on Sundays and for week-day activities. At first Carl was self-

Mr. Wilke is Minister of St. Paul's Evangelical and Reformed Church, Crystal Lake, Illinois.

the "Wheel Chair Choir" at the Oak Forest Institutions sings each morning at services held in the Infirmary, and also sings in the wards. The Protestant Chaplain (standing at right) says that the members of this choir would be glad to correspond with members of other similar choirs of handicapped persons in institutions. Address Rev. Ralph A. Holmes, Oak Forest Institutions, 159th St. and Cicero Ave., Oak Forest, Illinois.



Photo courtesy of Chicago American

conscious but he soon found the children accepted him. The director had prepared the way for this. Gradually the child's smile became almost habitual. Fun and mischief he had never before enjoyed with children not physically handicapped came naturally to him, and other children began to enjoy him. Leadership qualities began to take the place of frustration.

At the age of eleven Carl joined Boy Scout troop. His joy was pathetic when one day the scout master told him that plans had been made for him to go on an overnight hike. "But I can't do all the things the other fellows do," he said.

"No, but you can do a lot of them, can't you?"

"Well, yes, and it sure would be just to go. Where would I sleep?"

"We are going to the Chase's farm. Some of the fellows will have to sleep in the barn but Mr. Chase has invited three of the boys to be guests at his home and you are one of them." Carl knew how much he would have liked to sleep in the barn. He knew the other boys would want to, so. It might have been selfishness, but it could have been appreciation, that kept him from suggesting that he sleep alone in the farm house.

It should be understood, of course, that this does not mean centering the entire church program around spe-

cial adaptations for handicapped, but it does mean that they should be given full opportunity to develop their latent talents and abilities and utilize them.

Remember the homebound—and use them

Some handicapped people cannot come to church or church school activities. Ministry to the child or adult who is homebound because of crippling or illness is an area of special service. Activities that keep alive one's ties to the community give purpose and meaning to life and provide the motivation needed for recovery and rehabilitation.

Regular visits from church members and leaders or letters from them to those who seldom receive mail are two important but simple means of serving the homebound. Building a bedside rock garden, raising flowers and plants, growing miniature gardens are all phases of nature recreation which are sources of real delight to the homebound or hospitalized child. Modeling, oil painting, finger painting, craft work, each opens up new worlds of self expression. Machines are now available to project movies and books on the ceiling. Page turners can be had for the person who has no use of his hands. All these and a myriad of other resources are available to the church worker who seeks

to serve the homebound or hospitalized child, youth or adult.

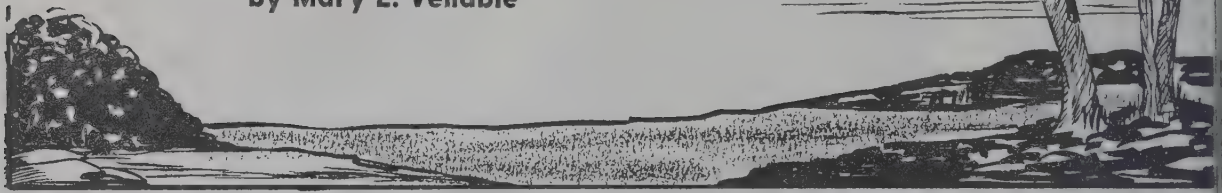
The program can and should be arranged to offer outlets for the abilities of homebound adults and the church should have the advantage of the contributions they can make. There are many opportunities for service by homebound persons; such as, preparation of church bulletins, publicity contacts with local newspapers and the preparation of news items for it, making favors or place cards for church dinners, making decorations for church functions and children's parties, and preparing materials for church sales. A telephoning committee of homebound persons can help a great deal in keeping members informed about both routine and special activities of the church.

Does the pastor need to have certain religious or even secular TV or radio programs monitored, with criticism and information regarding those programs? Here is another possible activity of the handicapped person. Does the pastor or director of religious education need certain books reviewed, with particularly relevant ideas or passages underscored? Does your church keep up a scrapbook of church activities of clippings from the weekly or daily newspapers, with historical material concerning the church? Keeping up a scrap book

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Camping by the Day

by Mary E. Venable



Drawings by Cynthia Marks from "Camping with Juniors"

If Jim and Sally go to a church day camp next summer, what is in store for them? Although there are many variations possible, they are likely to be part of an informal but purposeful program which proceeds somewhat as the description which follows.

The day's program

In the morning they will meet their leaders and the other campers at church. From there they will hike or travel by car or special bus to their camp site. This may be a wooded acreage belonging to some church member, a state park, or even a farm. In any case, toilet facilities and water are available.

There each small group and its counselor will explore the camp site and plan together for its activities. The interests and ideas of the boys and girls will find expression, along with the flexible plans which have been carefully made in advance by the leaders.

Each group will find a place for its own small camp. This will be its headquarters for the duration of the camp. Daily, or three or four days each week, for several weeks, the group will return to this same spot for much of its camp living. The place will be improved by the campers with such things as a fireplace and a table made by lashing branches together. Here, sack lunches brought from home will be eaten on some days. On other days, there will be cookouts for lunch. The activities involved in making this outdoor home usable and livable will be a very important part of the "program." Christian ways of working and living together will be practiced, and found to be satisfying. At opportune times, campers and their leaders will con-

sciously interpret the satisfying ways of working together which they are seeking, as being a way of following Jesus.

In day camp there will be many explorations to discover the wonders and the order of God's out-of-doors. Some of these explorations will take the group on adventurous hikes. Others, equally satisfying and significant, may take them only to a creek at the foot of the hill, or to a hedgerow which surrounds their own small camp.

There may be conservation activities, such as planting a tree or filling in an eroded spot. These activities, guided by the alert counselor, will help build an awareness of being stewards in God's world.

Nature crafts, sketching, the sharing of original thoughts through stories, poetry, music, and "just talking," will give opportunity for creative expression, and for making new learnings one's own.

Worship, both spontaneous and planned, will help the boys and girls recognize in everyday happenings the meanings of Christian living which encompass all of life.

While most of the activity at camp will be in small groups, there will be occasions when all the campers will come together to share adventures and learnings.

The values of church camping are worthy of the consideration of any church. They do not automatically come about, however, simply through placing together in a rustic living situation a group of boys and girls, and surrounding them with the wonders of the outdoor world. For camping to mean the most there must be trained Christian leaders, capable of understanding the individual and group experiences natural to camping, and able to use them for Christian

purposes. Therefore, growing leadership becomes the first and major concern.

How to plan for day camping

A church should start a day camp only when it is possible to carry through an adequate program. There must be a decision between mediocre camp next summer and good camp the following summer, even two years hence, a church would do well to choose the latter. It is better to spend the money and time on long-range, sound planning than on a hasty and more dramatic—but ill-advised—beginning.

Let us assume that "Central Church" is ready to take the first steps towards a day-camping program for its junior and (or) junior high boys and girls. Following are two time-tables suggestive of some of the things to be done. More detailed guidance for planning will be found in the materials listed at the end of the article. Both time-tables begin with March, the publication date of this article. Whether Time-table A or B is chosen would depend upon which set of conditions obtains. A group of churches working cooperatively could take similar steps.

TIME-TABLE A

(Day camp to be held in 1954)

Existing Conditions:

1. A director is available for the day camp who
 - a. Has both training and experience in group work with boys and girls of the age group to be included.
 - b. Has both training and experience in camping.
 - c. Understands the total Christian education program of the church.
 - d. Has the ability to work with other adult leaders.
2. A camp site suitably developed for day camping is accessible to the church.
3. Sufficient qualified leaders are available to provide at least one for every

Miss Venable is Associate Executive Director of Children's Work, Division of Christian Education, National Council of Churches.



eight boys and girls in addition to the director.

There is assurance that accepted day camp standards for program and physical facilities can be met.

March. Christian education committee or board meets with the director and other day camp leaders. Objectives and relation to the vacation church school and year-round program of the church are studied.

Dates and weekly schedule are made final.

April-May. Guidance material is selected and studied.

Camp leaders engage in preparation and training, under guidance of director, or using community resources. If possible, one or more attend nearest regional training camp of the National Council of Churches.

At least two days of training takes place on the camp site to be used.

Director or committee confers with other community agencies to coordinate summer planning.

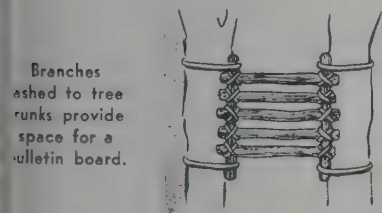
Camper are registered.

Contacts with parents are made.

Insurance and transportation are arranged.

Summer. Camp is held.

Camp is evaluated and plans for next summer begin.



Branches
ashed to tree
rungs provide
space for a
bulletin board.

TIME-TABLE B

(Day camp to be held in 1955)

Existing conditions. Need is felt for a day camp program. No prepared leadership now exists in the congregation.

March. Christian education committee and (or) church school staff study the need in relation to year-round program; enlist several key workers as leaders for 1955 camp.

April-May. One or more leaders attend nearest National Council regional camp, or use community camp-training resources.

Christian education committee, or summer program subcommittee, work out plans for enlisting and training day camp staff for 1955.

Summer. Possible camp sites are investi-

gated, 1954

gated and one selected. Arrangements are made for its use the following summer, and for any necessary development meanwhile.

If possible, some prospective leaders serve as counselors in established church camps to gain experience.

Some prospective leaders and committee members visit a good day camp.

Fall. Leaders are enlisted for day camp from among best qualified workers with children in the church and its community (experienced church school teachers, successful parents, public school teachers, as well as any leaders who have worked successfully in church camps.)

Program of study and training is initiated, to be continued throughout the year.

Key workers, who received training in the preceding spring, help.

Standards are studied.

Spring. Training program continues

Plans and arrangements are completed for any needed improvements on selected camp site.

Parents are consulted in planning.

Campers are registered.

Insurance and transportation are arranged.

Guidance material is selected and studied.

Summer, 1955. Camp is held.

Camp is evaluated and plans begin for following year.

The need for day camps

Obviously, there is no way to establish a good day camp program without careful planning and hard work. Only the great need of boys and girls for the best in Christian guidance, and their responsiveness to fun, challenge, and understanding leadership could lead churches to pay the price.

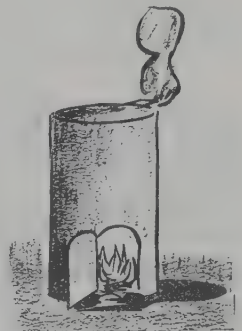
It is, however, a price well worth paying. For day camping is potentially one of the most effective arms of Christian education. It is a program which reaches boys and girls at the point of their own interests and enthusiasms. It can be the means of reaching many unchurched boys and girls, to bring them permanently within the influence of the church. It can be a strong part of the year-round program of Christian education.

At present, only an estimated two per cent of the junior and junior high aged boys and girls in the United States, who are either Protestant or without any church connection, have the advantage of any kind of church camp each summer!

However, it is well within the realm of possibility that the day camp "movement" can take on the proportions within the coming years which the vacation church school has developed. Day camp and vacation

school should supplement each other, each being planned to make its own distinct contribution.

As we consider day camping, it should be pointed out that resident camps have advantages, and are to be strongly encouraged wherever churches or groups of churches are able to plan adequately for them. On the other hand, day camping has the following advantages: the opportunity to reach more children, the greater ease with which a local church may develop it as an integrated part of the year-round program; and the availability of some qualified leaders who would be unable to participate in a resident camp.



A tin can
stove gives
quick heat.

In any case, the growth of persons is the only true measure of the value of the church camp. In one camp, the conversation turned to making friends, and the fine time the group had had together.

Martha said to her counselor, "Did you know that Jean and I weren't very good friends when we first came here? But now I feel like we are friends."

Jean added, "We have been in the same classes in school since kindergarten, and somewhere—I don't know just when or why—we just went our separate ways. Camp has helped me to know Martha better and to appreciate her. Of course, we may fall out again, but then we know now that we can be friends and make up."

In another camp, after a certain experience with weather study, a boy said, "People have told me all my

(Continued on page 44)



YOURS FOR THE ASKING

What are your questions? We don't have many for this page. What would you like to ask about any problems you may have in religious education—church school, weekday or vacation church schools, leadership education programs, camping, interdenominational cooperation? We have access to experience of all kinds, and if the staff of the Division of Christian Education can't answer your question, maybe one of the readers can.

We can also use some more "Ideas of the Month," that is, your own answers to problems, telling of interesting things that others may want to do.

—Editors

Question and Answer: How Have Successful Parties for Junior Highs?

WE, the directors of Christian education serving the Congregational, Methodist and Presbyterian Churches of suburban Lakewood, Ohio, held a pessimistic session in May, 1952.

The parties held for junior highs in our respective churches were by no means a success. In fact, our social programs were limping along like a duck with a sore foot. None of us had a large enough attendance to arouse any real interest. We were really competing with each other for the junior highs, since they knew each other well in their schools and the church parties were held on the same nights. Besides, at one end of town a church was running a canteen-type of program which was taking many of our teenagers simply because there was always a big crowd there and lots of excitement. What could we do to have more successful parties?

It was at this meeting that we hit upon the idea of having all junior high parties the following fall on a tri-church basis. We roughed-out then a general policy which we later followed. The same invitations went to all our young people. The program for each party was different. They started at 7:30 and closed at 10:00; all parties being held on alternate Saturday nights. Admission was strictly controlled and all admission money

was put into paying for the parties. There was plenty of adult help. Each church took two parties.

We tried this out for the fall months. One party was a carnival, with dancing the last hour. Another was a celebrity night. One was in the wild-west motif; another accented folk games. One was a dress-up night, with tables and candles and a cafe-effect. We used recorded music, but we also hired orchestras. A committee of young people from the three churches helped plan each party. Adults from the three churches did the real work: admission door; food preparation and service; checking wraps; cleaning-up after the party.

Before the first party was well under way we three directors of religious education knew that we had hit upon the right formula. We had the crowd, we had the enthusiasm, and we had the parents. In fact the parents were most appreciative and cooperative, offering their services. The idea of this inter-church effort appealed to both the young people and the parents. The general public liked the idea, too; here was a cooperative pattern of effort for youth instead of church competition. The newspapers gave good coverage; grassroots ecumenicity was news, it seemed.

At Christmas time we reviewed the program. Because of weather, heavier school load, and other reasons, the winter schedule for the tri-church parties was cut to one per month.

So close had these three churches been drawn together in this party effort that it seemed logical for them to set up a tri-church school laboratory school for the training of church school teachers the following summer. But that is another story!

WILLIAM S. HOCKMAN,
Formerly D.R.E. at the Lakewood,
Ohio Presbyterian Church;
now a student at the San Francisco
Theological Seminary.

Pulpit Bibles in the Revised Standard Version may now be ordered from denominational or other bookstores. The size is 9 11/16" by 12 3/4" x 2 3/4". The Pulpit Bible is published in various bindings at prices from \$60. to \$100.

The Idea of the Month Don't Get Rid of Your Old Pulpit Bible!

WHAT SHALL WE DO with the old pulpit Bible, now that our church has obtained a new one? The new pulpit editions of the Revised Standard Version of the Holy Bible are now off the presses. This new version has received such a wide acceptance that congregations are eager for their ministers to read it from their pulpits, but something must be done with the old pulpit Bible it replaces.

The old Bible may be in a very good condition. It is not being replaced because its pages are worn, but because modern scholarship has produced a more accurate translation.

Someone has suggested that the older version might be presented to a struggling church which needs a pulpit Bible. But if the older version of the Bible is no longer satisfactory for one's own church, it should not be deemed suitable for the smaller church. One really interested in the welfare of a church with limited resources will help it get its own pulpit edition of the Revised Standard Version.

How about selling it? Actually a second hand pulpit Bible is of little monetary worth. I recall as a student in seminary picking up at a sale two pulpit Bibles for five cents each.

What to do with the old pulpit Bible? Keep it and use it!

Keep the older Bible in a place of honor and respect. Maybe your church will find a place for it in its archives, where other historically valuable mementos of the church are kept. An even better idea is to give the old Bible honored room in the church library, where it can be handily accessible for continued use. Every church library should have a variety of Bible versions. The serious Bible student makes comparison of versions as he studies so that he may get the overtones of the meaning of the Greek and Hebrew words. Sometimes the true significance of a passage does not strike one until this process of comparison takes place.

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Climax or Anti- Climax?

If we expect junior highs to go to vacation church school we must offer them a program which is a real advance over their activities in earlier years

by Lucile Desjardins

IT IS THE OPENING DAY of vacation church school in the Longview Community. The children are gathering by twos and threes, full of eager anticipation. They are entering the departmental rooms assigned to them. But here come some seventh graders who have been attending vacation church school each summer since they were six or seven years old. Perhaps there may even be an eighth grader or two and some ninth graders. Where are they to go and what are they to do?

There is a hurried consultation among adult leaders. These early teen-agers are finally told to go into the same room with the juniors; or they may be asked to act as assistants in the children's groups.

This hurried last-minute consultation shows that there has really been no long-range planning in Longview that takes these early adolescent boys and girls into account. Perhaps there was no person responsible for junior highs in the planning committee that

met several months before to plan the vacation church school program for the summer. In fact, this Longview Community might really be named the "Short View" Community so far as junior high boys and girls are concerned.

But you hasten to say, "This is an extreme case. It is not typical of most vacation church schools." Let us hope this is true. However, in the schools where this situation prevails there results a keen sense of frustration on the part of junior high (also called intermediate) boys and girls who are fast growing up and eager to take their place in the social world of youth and adults. They are progressing from grade to grade in public school and looking forward to entering senior high school very soon. They are finding entrance into clubs and organizations in the community planned with the needs and interests of this age group in mind. Their last years in the vacation school should be a climactic experience also.

But often in vacation church school due recognition is not given to them. They are either forced into groups

of younger children, repeating the activities and procedures familiar to them through three years in the junior department, or they are suddenly thrust into responsibility in caring for younger children in some sort of "baby-sitting" status for which they are not prepared.

Such responsibilities of assisting with younger children without being mature enough or thoroughly prepared is likely to create in them a feeling that most anyone can teach children. What happens to younger children through this process is still another problem.

Progression obvious from one department to the next

A wise community will really take into account these older boys and girls in their long-range planning. Through a carefully planned but democratic program, in which there are rich guided experiences in work and play, study and worship, and in group living, certain emerging needs of early adolescents can be met.

What would happen if, in the planning committee, including adult leaders for every age group, kindergarten, primary, junior, and junior high, a program was planned for each age group which would be progressive in nature from one department to another, with activities fitted to the skills and public school experiences at each age level?

How can the vacation church school experience be made worth while for these older boys and girls?

1. Activities suggested for junior high age should not be duplications

Miss Desjardins is Assistant Editor of Youth Publications, Board of Education, The Methodist Church, Nashville, Tennessee.

of what they did in the junior department.

2. Projects suggested for the junior high department should be of longer duration, requiring greater skill and more individual and group effort.

3. Deeper and more inclusive meanings may be discovered by the boys and girls in whatever work is being done, in line with the enlarging social relationships of this age group.

4. While the boys and girls at all age levels should have an active part in planning and evaluating the work done, junior highs can do this more thoroughly than the younger children.

5. There should be a sense of responsibility for the vacation church school as a whole. One illustration of how this increased sense of responsibility may be brought about comes from a school held in Florida. One of the eighth grade pupils, whose mother edited the village paper, came to school one morning saying that her mother had offered to help her get out an issue of a newspaper for the department.

When this proposal was talked over in the committee group the plan for the newspaper was enlarged to take in news from all the departments. Jane visited all the departments, interviewing the adults in charge for news to put in the paper. Through this contact with adult leaders, Jane began to gain a view of the entire school she had not had before, and felt a new sense of responsibility for it.

Progression in activities

Illustrations of progression in activities from one department to another may be drawn from the three units on the Church recommended for use this summer, for primary, junior, and junior high departments respectively. These are: *Everyone Needs a Church* by Lois McDonnell, *The Church Around the World* by Mabel Brehm, and *One Church for One World* by Olive Johnson and Frances Nall. In addition there is a new book on the theme, for the kindergarten department: *Together in Our Church*, by Bernice E. Lyon. (All these are Co-operative Publishing Association books, available from any denominational book store.)

Each unit suggests the use of a browsing table. But the books displayed on these three browsing tables should show a progression in the reading interests and skills of growing boys

and girls from the second grade through the eighth grade. The books selected for use in this way should make boys and girls feel that the reading matter selected for them is in line with their growing ability to read and comprehend within the area of study being emphasized.

Map-making is suggested in both junior and intermediate units. But the type of maps to be developed should be progressively more difficult for the older boys and girls. For example, juniors will enjoy working out a picture map, locating the churches of a community with the use of pictures or small drawings of the churches. Junior high boys and girls like to make maps with electrical connections, on which small light bulbs light up miniature churches on their actual locations. Or printed maps of counties, cities or communities may be used, the boys and girls spotting on these the various churches, the community agencies, and perhaps the location of residences of national groups.

Kindergarten and younger primary children will enjoy both finger and brush painting; juniors will enjoy the use of tempera paints at a more advanced level but the intermediates will be eager to try out more difficult media in line with what they are accustomed to use in public school craft groups. The older boys and girls will also be more concerned with detail and accuracy of representation, and able to do more planning in advance of their actual use of materials.

Dramatization is suggested in all three units. With primary children spontaneous dramatization is stimulating, but juniors will want to plan and use more costumes and stage settings. Junior highs should give more careful attention to the authenticity of background, stage properties and costumes and more realistic delineation of character. They will want to develop a script that is truly dramatic and realistic. They will want to put on a good show for some group other than those in their department.

If radio and television devices are used, junior highs will want to work out the details much more carefully and realistically than will juniors.

The development of issues of a newspaper is a device especially appealing to many junior high boys and girls. This may be a paper telling about the current events in the va-

cation church school such as the one described above. Or it may be one that recreates a great dramatic event from biblical or church history, translating such an event into news headlines and articles, with accompanying advertisements and news items reflecting the situation of the time. For example, one vacation church school group developed an issue of a *Samaritan Chronicle*, highlighting the conflict between Elijah and Ahab in the history of the Northern Kingdom. Such a device helps to make vivid and realistic events of the past. At this age boys and girls should have the ability to formulate appropriate and appealing headlines and to write stories in journalistic language, keeping watch that news items are authentic and focused on the given moment in history they represent.

The time chart, a visual device for units involving a long stretch of history, is useful for junior highs. On a long strip of paper, or short strips pasted together, the centuries are blocked out in equal segments. The boys and girls then write in the names of events and personalities in each century, or may illustrate them.

The March-of-Time technique is also useful in vacation school to give a view of historical progression. A script is written, giving a quickly moving, panoramic view from century to century, using the words, "Time marches on." A tape recorder might be used, with an accompaniment of background music. This could then be played on other occasions. These methods are not very useful below the junior high years, because younger boys and girls have not yet gained historical perspective.

Visitations are also suggested in all three of these texts. The younger primary children may visit their own sanctuary to look at the stained-glass windows, the pews, the pipe organ, or the chancel. Juniors may wish to visit a nearby church. But in the intermediate years boys and girls may profitably visit several different churches representing other denominations than their own to compare and contrast the religious heritage and customs of each as reflected in the sanctuary. For them, the symbolism will begin to have real meaning and will be an avenue through which they may be introduced to the great verities of the Christian faith.

(Continued on page 48)

Good Methods Are Important

Adult classes are vital if the teaching methods are varied according to freshly considered purposes

by **Richard E. Lentz**

The following article is a condensation of a chapter in the book, "Making the Adult Class Vital," by Mr. Lentz, Executive Director of Adult Work, Division of Christian Education, National Council of Churches. The book, a Cooperative Press Association text, is published by Bethany Press and sells for \$1.00. It went on sale February 1, 1954.

METHOD is always secondary to purpose. In Christian groups this is especially true. It is important for an adult group to decide what it wishes to accomplish before it considers methods that may be used in the group.

It was said of a certain sentimental teacher that he organized his sessions around the stories he wanted to tell. A class is following a similar procedure if it decides to "have a discussion" because "the discussion method is so popular today." Or if it plans a buzz session because "everybody wants to talk anyway." Or if the leaders say, "That is a good movie; let's have it in our class." The place to begin in selecting method is to clarify the class purpose or objective. "What do we want to accomplish?" Many groups which attribute their lack of vitality to the continued use of one method or another, are actually weak because they do not know what they are trying to accomplish, if anything. Another method would merely add novelty.

Our suggestion is that groups consider many methods—perhaps use a variety of methods—but seek to understand the strength and weakness of each method. They can then select intelligently the method that may be desirable in the different circumstances and situations present in the class.

It will not be possible in the short

space provided here to do more than describe in general a number of the more promising methods. The reader who wishes more information about any one of the methods may read complete descriptions in one of several books available.¹ In the following list we have grouped various methods according to their major value. Every method, of course, has minor value also.

Methods according to their purpose

1. To impart information

Address or Lecture. A speaker through a formal presentation imparts factual information. This is the traditional method of the adult class as the teacher conveys to the class "material" from the "teacher's quarterly." Many other means of imparting information are available now; so the effectiveness of the lecture or address is sometimes questioned. Being quite formal usually, this method is not so dependent upon equipment, group interest, etc. as other methods. It possesses a certain inspirational value, depending upon the personality or qualifications of the speaker.

Symposium. This is a series of several short addresses or talks given by different persons to impart information from different points of view. Occasionally it may lack focus or unity. Often it is supplemented by the addition of a question period or group discussion period.

Book Reviews. One or more persons summarize and interpret the contents of a book on a subject within the field of interest of the class.

Panel Discussion. A group of resource persons in different fields of knowledge or experience exchange ideas with each other before the class. This is usually more spirited than a symposium. However, it can disinte-

grate or scatter, depending upon the skill of the panel chairman whose responsibility it is to see that the discussion has movement and direction.

Demonstration. One or more persons show the group how to carry on certain operations or what are the results of specific procedures or conduct.

Exhibit or Display. This usually involves showing an arrangement or collection of materials, products or objects of art, history, culture, etc.

Films or Recordings. All audio-visuals are produced for specific purposes. They are of maximum educational value when used in the program for those purposes for which they were designed. Many have been developed to impart factual information.

Question and Answer. Either the teacher or a member of the class may ask questions of the other. Usually this method is combined with one of the others.

Interview of celebrity or "man on the street." This variation of the question and answer method permits a group to interrogate a "specialist," "celebrity," "authority," and to receive more complete replies. It is less formal and more interesting than simpler question and answer. However, it may lack focus and development or even be negative or embarrassing.

2. To gain information

Field Trips, Guided Tours, Excursions. In this method the whole group or subcommittee visit places, institutions or persons to secure first-hand information. Usually the purpose of the trip or tour is to get information related to the class program of service or study. Preparation of the group for the trip and evaluation afterwards increase the value of this method.

Home Study. Either special assignments to individuals or general references for reading may be given a group of adults for private study between sessions. A variation of this

¹For instance, "Informal Methods of Adult Education," by Malcolm Knowles, Chapters III, IV, pp. 29-83, Association Press.



Photograph from *Adult Leadership*, a publication of the Adult Education Association of the U. S. A.

method is a "browsing period" in the church library when adults may carry on personal study.

Laboratory Method. Varying according to subject matter, this method may resemble the demonstration. In some cases it is more inductive, actually seeking to discover facts or other data related to the group's study program or activities.

3. To share personal reactions or ideas

Buzz Groups. Small groups, usually six persons, discuss together their reactions to an address, panel or proposal. A leader reports the reactions of each group, enabling the whole assembly to know quickly what problems have been raised, where need of clarification still exists, and how the members feel about the problem being considered.

Role - Playing, Socio-or Psycho-Drama. Selected members of the group project themselves into problem situations, "acting out" before the group what they imagine would or does happen in those given situations. This makes it easier for a group to be objective and realistic in its discussion. This method often, there-

fore, clarifies the elements of a psychological or social problem.

Testimony or Witness. Several, sometimes many, members of the group share spontaneously with the rest related personal experiences or ideas. This can be very helpful but it can also disintegrate if certain persons monopolize the floor or wander too far afield.

4. To clarify an issue or to solve a problem

Group Discussion. Under the leadership of a skillful leader members of a group can pool their information, share their insights and stimulate one another's thinking to the point that their corporate judgment is better than that of any one member of the group. Group discussion is regarded as the "tool of democracy." Good group discussion is not merely "where everybody has a chance to talk." It is constructive thinking together by a group. In this process they express their views, check each other's ideas, put into logical sequence the truth as it seems to be revealed in the discussion. Group discussion requires skillful leadership. Without good leadership it may become superficial, frus-

By "buzz groups" is meant small groups, usually about six in number which discuss their reactions to an address, panel or proposal.

trating or actually harmful.

Project Method. A group may undertake to render some special service to persons or institutions. It may manufacture a product or develop an organization. In the doing of these things, actual learning takes place. The project has value in and of itself and also in terms of the insights and skills developed by those engaging in it.

Colloquy. This is a rather formal discussion involving the whole group but also several resource leaders. A leader interrogates the resource persons in the presence of the group who may enter the discussion at any point.

In facing the choice of method for effective sessions, adult groups in the church need to be realistic at two points. What is the physical layout of the room where they meet? What leadership is available? Many adult groups meet in very restricted quarters. Several classes may occupy the church sanctuary or a gymnasium. Out of consideration for the other groups or because of the limitations of its quarters, an adult class may wisely reject one or another method that otherwise might have been employed.

How to get started on new methods

There is a tendency to think that some of the informal methods do not require leaders with unusual skill. The opposite is true. Few methods are better than the leaders who use them. Persons who are qualified to lecture may not be qualified to lead discussions. However, they could be used to prepare themselves as discussion leaders. Then when they are ready, the class could experiment with some of the methods involving informal discussion. The same idea applies to the use of all new methods. Very few classes need to be prevented for long from using a variety of interesting educational methods. They need merely to put into their planning an intermediate step—train leaders now to use the methods all will share in the future.

Teachers are sometimes, but by no

means always, the cause of stereotyping adult classes in rigid patterns. It is not uncommon for the teacher to wish to vary his presentation. One teacher remarked half-humorously, "Well, I just saw the boredom growing worse and worse, so I figured the lass either needed a change of teacher or a change of methods. So I called the fellows together and asked them to help me."

Some adult classes have study committees who decide what subjects will be used and what printed materials will be secured for teacher and student. These same committees occasionally decide to experiment with different methods. Other classes appoint a steering committee to act as an advisory group to the teacher, counseling particularly on method.

A few adult classes select a team of readers rather than one teacher. The members of this "leaders' team" possess skills in a variety of methods. At the beginning of a series of lessons—every quarter, perhaps—the leaders' team goes over the prospectus of the new quarter. They decide what methods will be most fruitful for each lesson, then the leaders are assigned their "Sundays to work" accordingly. Thus if it is thought that the first, fourth and tenth lessons—because of their content and because of the purpose of the class—should be lectures, Mr. A. is asked to prepare to teach the class on those Sundays. If lessons 3 and 6 should be discussions, Mr. B. is given responsibility for those lesson periods. Mr. C. takes lessons 5, 9 and 12. One very strong adult class has thirty men on its leaders' team!

Perhaps there might be placed on the docket of the class business meeting an item about methods. Some sitting leader might demonstrate several dynamic new methods. Class officers might take the lead.

In the general adult education field there are many dynamic groups. Members of church groups experience the excitement of sharing in these vital educational activities in the community, they will insist that the church groups vitalize their programs. Those who are seriously attempting to *match good methods with the matchless message* which confronts the adult groups of the church are making a worthy contribution to the work of the church in the modern world.

The Junior High Fellowship

by Ruth D. See

ANNE BARTLETT, Director of Christian Education, was filling out an annual report. "Do you have a junior high fellowship in your church?" the form read. "What activities are provided for junior high young people?"

"Hello, A.B.!" Tom Crane, half of the husband and wife team who served as advisers to the junior highs, had just come into the office. "A few of the kids are meeting me here this afternoon to work on our missions project. Can you let me have that book on India you told me about?"

The telephone rang. "Hello, Anne." Mrs. Deans, one of the junior high teachers was speaking. "I wonder if the new study materials have come yet. I am to lead the discussion at our departmental meeting next month and I want to get acquainted with the new units."

"Oh, Anne!" Bill Kendrick, the minister of music, was at her elbow. "Here is the anthem the junior high choir has been working on. Look it over to see if it would fit that special service Dr. Sanborn is planning. He especially wanted them to sing."

The telephone rang again. "Miss Bartlett, this is Mrs. Brown, Betty's mother. We have been talking it over, and Betty would like to join the communicants' class Dr. Sanborn is starting. Will you put her name on the list?"

There was a brief thunder of feet on the stairs and two junior high boys burst into the office. "Hey, A.B.! We came to get those leaflets we were supposed to distribute this week. Mrs. Crane said you had them ready for us."

Quiet returned to the church office, broken only by the sound of hammering somewhere below, where Tom Crane's group was at work, and the

voices of the junior high choir rehearsing in the chancel. Anne went back to her report.

"Do you have a junior high fellowship? What activities do you provide for junior highs?" Of course, she thought, the *junior high fellowship is the boys and girls of junior high age whose needs the church is trying to meet. The activities are various parts of the one program we have tried to plan. There is the learning experience, under Sunday school teachers like Mrs. Deans and advisers like Tom and Nancy Crane. There is the experience of worship, both in the informal worship of the junior high department and in being a genuine part of the church family at worship.*

The program belongs to the junior highs, not only because it is designed for them but because they have a real responsibility for planning and carrying plans through.

Anne smiled in appreciation as she remembered a junior high council meeting in the Cranes' living room. They had sat on the floor, eating pop corn. Tom and Nancy had been wise guides, helping the boys and girls make decisions which were big enough to challenge but not so big as to discourage them. The hammering below was a result of those plans, as was the junior high church delivery service.

These many activities are parts of one program, thought Anne, a program planned to meet the needs of the boys and girls of the junior high fellowship. It had not been easy to get all those who had particular interests to see the program in that light. Dan Lewis, the Scoutmaster, had wanted to plan a program for his boys without any consideration for the broader plans of the Fellowship. Bill Kendrick has not realized at first that his music had any relationship to the study and worship of the junior highs. Mrs. Paul had not considered how the learning of the

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Clark and Cla

Junior highs plan as they eat, and like to do both.

junior high department in vacation church school could be related to past and future learning experiences. Anne was grateful for Dr. Sanborn's wise counsel and for the broad vision of people like Tom and Nancy Crane. The meetings all the junior high leaders had together had begun to show results in a common understanding of goals and an appreciation for the contribution which others were making to the Christian growth of the young people. One of the most valuable developments in understanding had been that parents were beginning to sense their part of the teamwork.

The junior high fellowship is not just another organization to which boys and girls belong, Anne decided thoughtfully. It is unique in that it is a part of the church. It is that segment of the church family between the ages of twelve and fourteen. Its program is the program of the church for early teen-age youth.

Anne raised a silent prayer of thanksgiving for Dr. Sanborn's interest in the boys and girls, his awareness of them as a genuine part of the church, his ability to make the church worship have meaning for them. She thought of the communicants' class which would help many of them understand more fully the meaning of church membership and of Christian commitment; and yet she realized that

in this class Dr. Sanborn would be building on a foundation already laid in the earlier teaching of the church school. *All the activities of the fellowship are designed to help junior highs develop in Christlike living.* It had even been possible to build into the life of the fellowship the experiences some of the boys and girls had the summer before in junior high camp.

The junior high fellowship is part of the Christian community. Anne's mind went back to a sermon Dr. Sanborn had preached a few Sundays before. "The New Testament word 'fellowship,'" he said, "stood for something new and vital in the experience of the early Christians. In recent times we seem to have recovered the use of that word in the church. It is good that we have found the word, if at the same time we have found the experience of the early Church—the sense of community which grows out of a shared love and loyalty for Christ. Let us use the New Testament word we have recovered, but in making it familiar let us not lose its New Testament meaning—the oneness of a common devotion to Christ."

The junior high fellowship provides within the broader church family a fellowship of youth and understanding adults who are united in their common devotion to Christ. At its

best and truest, the junior high fellowship can give the greatly needed sense of belonging, a "we-feeling," is a group which helps boys and girls to grow in Christlikeness as they engage in activities which have value to them because they have shared in the planning.

The junior high fellowship may have many activities, thought Anne. Her mind ran through Sunday school, Sunday evening meetings, choir, Scouts, recreation, hobby groups, summer program. Then she remembered a church institute at which she had been leading a discussion group of adult leaders of youth. They had looked at a chart showing a circle representing the youth of the church, with the cross at the center, and the activities like spokes leading from the rim to the hub. "Which is the best fellowship," she had asked, "one with many activities or one with few?" She remembered the answer of one quiet woman in the group. "The one which has the strongest spokes," she replied. "The one which best relates the boys and girls to Christ."

The effectiveness of the junior high fellowship is not in the number of activities, but in the extent to which it provides a real Christian fellowship in which junior high boys and girls come to know Christ and to grow together toward Christian maturity.

For Such a Time as This

The Second Assembly of the World Council of Churches—to be held in Evanston next summer—offers an excellent opportunity for study and international understanding

by Paul G. Macy

THE MOST important event in the religious life of America is to occur this coming August!

For the first time, one of the great assemblies in the line of those which led to the World Council of Churches is to be held in the United States. To the cities whose names have become synonymous with the conferences themselves—Edinburgh, Stockholm, Jerusalem, Oxford, Madras, Amsterdam—will be added Evanston, Illinois, U.S.A. The spotlight of Christian attention, on the part of 161 separate church bodies (denominations, so-called) in 48 countries of the world, will be focused on this city of 24,000, just north of bustling Chicago. The sessions will be held on the campus of Northwestern University, which is placing its wonderful facilities at the disposal of the Second Assembly of the World Council of Churches.

Already, the 600 official delegates, the 150 consultants (experts in various fields of inquiry), the 120 youth consultants, the 600 "accredited visitors," the small army of workers, are being appointed and briefed as to their privileges and duties. No one knows how many press representatives will appear, but it is predicted that this Assembly will draw a larger number than any previous event in our history—more, even, than the great political conventions! All available hotel space in Evanston and in the northern part of Chicago has been reserved for them and for the radio and television personnel.

These simple facts are already known to most readers of the *Journal* and may be taken for granted. What cannot be taken for granted is knowl-

edge, on the part of the majority of American Christians, of just what the World Council of Churches is (and what it is not), what it has already achieved, why this is an Assembly of consummate importance, and the ways in which the average Christian may contribute to its success. Religious educators have the chance of a lifetime! The months just ahead hold a golden opportunity, not simply to give important information to young and old, but to make an actual contribution to the peace of the world.

Our concern will depend upon our conviction as to whether or not the World Council of Churches "is come to the Kingdom for such a time as this." If it has not, there is no reason for us to interrupt our customary routines and denominational programs. But if it *has*, then all who pray "Thy Kingdom come" will make it a *major* concern, not something on the periphery of their time and energy and prayer.

"For such a time as this!" The best description of the "days that are now passing over us" was written, strangely enough, more than one hundred years ago. Then it was another of Thomas Carlyle's pessimistic characterizations of current events. Read today, it is a plain statement of fact:

"Few of the generations of men have seen more impressive days—days of endless calamity, disruption, dislocation, confusion worse confounded. If they be not days of an endless hope, too, then they are days of utter despair. It is *not a small hope that will suffice*, the ruin being clearly, either in action or in prospect, *universal*. We must have a new world if we are to have any world at all. These days of universal death must be days of universal rebirth or the ruin will be utter and final." (Italics ours)

We now possess the ability to make

the ruin universal and final! There is even danger that we will. How appropriate, then, is the theme of the Assembly at Evanston, "Christ, the Hope of the World!" Millions of mankind are in hopeless despair. Other millions are putting their trust in false hopes. What has the Christian Church to say in such a time as this?

It is doubtful if religious educators can profitably spend time discussing the *theology* of this Assembly theme. Certainly there would be difficulty in making clear to the average local church group what puzzles some of our best theologians! The "advisory commission" of leading theologians produced two drafts of an interpretation. Both aroused discussion, even distress. Words in translation from one language to another gain a connotation which does not lie in the original. We had better wait until after Evanston and then *hope* that the theologians will tell us their conclusions in words which we can find in our dictionaries at home.

There are, however, some very simple but compelling ideas suggested by the theme.

That Christ has been, and is, the personal hope of millions of Christians, no one will deny. That he is the hope of the seething, struggling *world*, there is little evidence. How can there be, when the world sees not the "Church-as-God-intended-it" but the "Church-as-men-have-conceived-it"—not the corporate body of Christ (described in Paul's letter to the Ephesians, the charter of the ecumenical movement) but a fragmented, disjointed number of *parts* of the body, most of them claiming to be the whole body?

One of the hopeful signs manifested in the last world gathering of theologians under the aegis of the World Council of Churches (Faith and Order conference at Lund, Sweden, in

Dr. Macy is Program Director of the Committee of One Hundred in Evanston and the North Shore for the Second Assembly of the World Council of Churches. He was formerly a staff member of the World Council,

1952) was their agreement that the method of comparing each other's faith and order had been pretty well exhausted and what was needed was a fresh, intensive study together of the beginnings of the Church and its relation to its Divine Head.

The most fruitful approaches to preparation for the Assembly lie along two lines. This is not to say that they should be followed to the exclusion of other approaches, such as studies of the sub-themes of the Assembly which all churches are invited to make.¹ But they are of elementary importance.

First is an understanding of the nature of the World Council of Churches itself—what it is and what it is not, its background, achievements, present status. There ought to be no church member of denominations which hold membership in the Council who is ignorant of such basic facts. In a few church schools they have been studied but one is filled with consternation to find out how little is generally known; even worse, to find how many wrong concepts are held. Educated Christians still are saying that "at Amsterdam the World Council said that capitalism is no better than communism." Of course that is nonsense, but somewhere someone has failed in the task of education.

Literature is available for different age levels, and now is the time to use it.² Somehow, we have to make real the difference between *unity* and *uniformity*, between *diversity* and *division*. The concept of a Church that is truly the corporate body of Christ, a fellowship which transcends all other human relationships, must be clothed with flesh. At present it is but the "ghost of an idea" in the minds of denominationally trained

¹Preliminary studies on the following subjects are available from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. at 5c a copy:

I. Faith and Order—OUR ONENESS IN CHRIST AND OUR DISUNITY AS CHURCHES.

II. Evangelism—THE MISSION OF THE CHURCH TO THOSE OUTSIDE HER LIFE.

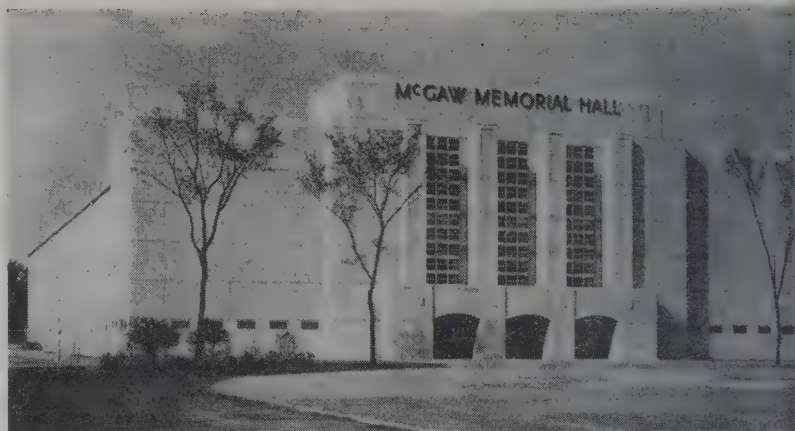
III. Social Questions—THE RESPONSIBLE SOCIETY IN A WORLD PERSPECTIVE.

IV. International Affairs—CHRISTIANS IN THE STRUGGLE FOR WORLD COMMUNITY.

V. Inter-Group Relations—THE CHURCH AMID RACIAL AND ETHNIC TENSIONS.

VI. The Laity—THE CHRISTIAN IN HIS VOCATION.

²Ask the World Council for leaflet describing materials. (See footnote 1 for address).



McGaw Memorial Hall at Northwestern University will be the site of the meetings of the Second Assembly of the World Council of Churches. This building has been only recently completed.

Christians. People must feel, as well as know, that if we are walking with Christ we must be walking with each other, even though our ways of worshipping and serving are different.

The second important approach is an intensive study of the backgrounds of the delegates who will be at Evanston—not just in terms of their religious experience but their national, racial, social and economic viewpoints.³ Unless there is a sympathetic understanding of some of these delegates we shall totally miss the point in what they say, feelings will be aroused that are quite un-Christian, and the reaction will be tragic. It is particularly urgent in these days of "witch hunting" for political and economic heresy, often by methods which smack of Hitler's reich or the totalitarian regimes of today, that Christians know better than to take at face value reports which may appear in unfriendly press reports. There was much misunderstanding at Amsterdam; it must not be repeated here.

To take concrete examples, consider the fact that there will be at Evanston many Christians of undoubted piety and sincerity, some of whom have endured prison and concentration camp at Christ's sake, who live in countries where it is precisely as respectable to be known as a *socialist* as it is to be a Republican in Evanston! But it is hard for people who read only the secular press, and have never lived abroad, to understand that. We have had dinner into

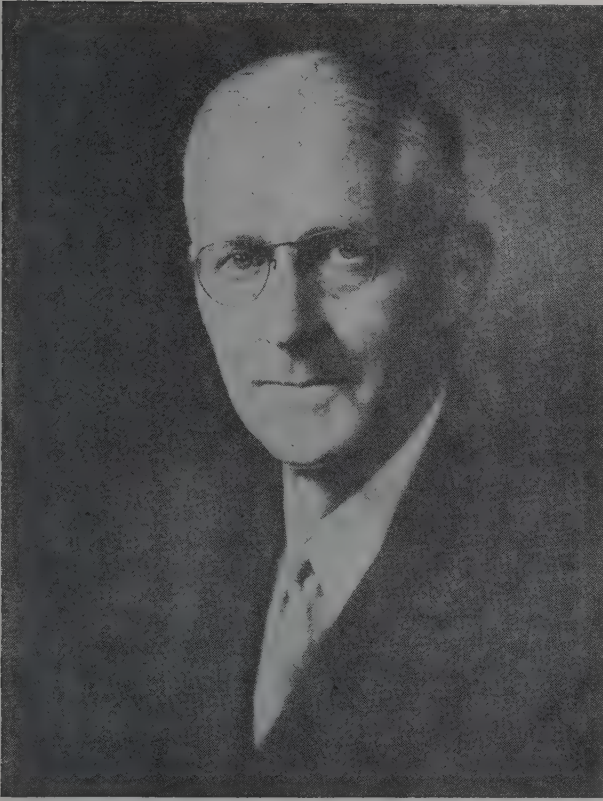
³One of the most helpful books is *REPORT FROM CHRISTIAN EUROPE*, by Stewart Herman.

us the idea that socialism is but the prelude to communism. Anyone with a wide acquaintance in Europe and Asia knows that "it ain't necessarily so!" Indeed, the kind of socialism these Christians know may have been the bulwark against communism.

Again, on the reverse side of the picture, how hard it is for most of us to remember that the word "capitalism" has a totally different connotation in other parts of the globe. Most of us have been the *beneficiaries* of what we call capitalism. Many European Christians know only the capitalism of the great cartels, a few owning families and the rest of the people but pawns. Then think of Asia where millions have come to connect the words *White, Christian, Capitalist* with *West* (meaning us, among others) and who have suffered exploitation at the hands of the West most of their lives. We shall have to be patient and understanding when they speak out, for not even all our friends are convinced that the "American way" can be equated with the Kingdom of God!

How much of the trouble in the world does come through misunderstanding! People in other parts of the world misunderstand us. We misunderstand them. As fellow members of the Church that ought not to be. The more we can learn about our Christian brethren, the more we shall contribute to the peace of the world. What chance is there of reconciling parts of the secular world to each other if we still are not one in Christ? It may be that the World Council of

(Continued on page 44)



Cleveland E. Dodge

Honored for Distinguished Service

AFTER FIFTY YEARS of denominational and interdenominational church service and leadership, Cleveland E. Dodge of New York City, is the 1954 winner of Protestantism's highest award to a layman. By vote of an electoral college of 1,400 churchmen, he received the national Russell Colgate Distinguished Service Citation, given annually for outstanding achievement in Christian education.

The presentation was made in Cincinnati, Ohio on February 9 at the Ecumenical Service of Worship held under the auspices of the Council of Churches of Greater Cincinnati and the Division of Christian Education of the National Council of Churches. The presentation was made by Dr. Gerald E. Knoff, Executive Secretary

of the Division. This was one of the major events of the annual meeting of the Division.

The Russell Colgate citations are given in honor of Mr. Colgate who for fifteen years was president of the International Council of Religious Education, and who was one of the founders of the daily vacation church school movement. Mr. Dodge is the eleventh recipient of the national award. Other awards are also given upon occasion by state or local councils of Christian education.

In his speech of acceptance Mr. Dodge recalled his personal acquaintance with Mr. Colgate: "I had a very high regard for him. He was a very sincere, unselfish man interested in all kinds of good causes and especially in education. I think, how-

ever, that his greatest interest lay in religious education for boys and girls. Like so many others, he felt that religious training should be given to young people at the time that their characters are being developed and their principles being formed. After World War I, with the help of Dr. Walter Howlett, he built up the Daily Vacation Bible Schools in New York to be an effective movement, and later helped in founding a worldwide organization.

"As you know, in 1926 Mr. Colgate became President of the International Council of Religious Education, serving in that position until his death. To me as a much younger man, Mr. Colgate's sincerity and enthusiasm were an inspiration, as they were to all others associated with him."

Mr. Dodge is vice president of Phelps Dodge Corporation and a director of half a dozen major banks and industries. He has been a member of the Riverdale, New York, Presbyterian Church since 1904 and chairman of its board of trustees for the past thirty-three years. For thirty years he was its Sunday school superintendent, and for eight years previously a Sunday school teacher.

To be a Colgate award winner the recipient must have been active in interdenominational work in Christian education. Mr. Dodge was a charter member of the board of directors of the Metropolitan Federation of Daily Vacation Bible Schools. For seven years he was president of the Protestant Council of the City of New York, and he is currently chairman of its board of directors. He was for three years chairman of the Interdenominational Committee for Released Time; and for many years has been a member of the Greater New York Coordinating Committee on Released Time of Jews, Protestants, and Roman Catholics, Inc.

Mr. Dodge's interests have likewise carried him to prominence in national and international affairs. For the past 30 years he has been a director of the National Council of Religion in Higher Education; for 36 years a member of the International Committee of the YMCA. Since 1930 he has been president of the Near East Foundation. In addition, he has served on the boards of many civic and educational institutions.

This Is My Daughter

A Mother and Daughter Program with Tableaux

by Mary L. Heinrich

THIS PROGRAM was given last May at a Mother and Daughter Banquet in the First Baptist Church of Palo Alto, California. Production notes are given at the end of the program.

The scenes portrayed in this program reflect a Mother's thoughts, her hopes and prayers as she watches the stages of her daughter's growth and development from babyhood to young womanhood. While soft, appropriate music sets the mood for the audience, and eyes are fixed on the tableau, the Speaking Voice interprets the Mother's feelings, her moods and prayers. With all three channels of expression moving forward simultaneously, the audience re-lives in memory and experience the moods created by the changing scenes.

Scene I Arrived—a Baby Girl

Description of Tableau: A young mother is seated in a rocking chair holding her tiny baby (a large doll wrapped in a pretty blanket to give the effect of a real baby). A curtained window in the background adds to the staging. The young mother looks thoughtfully upon her new baby throughout the reading.

Accompanying Music:

First Part—"Cradle Song" by Brahms
Prayer Part—"Berceuse," by Ilfinsky

Speaking Voice: (With depth of expression and feeling.)

"Where did you come from, baby dear?
Out of the everywhere into here.

"Where did you get those eyes so blue?
Out of the sky as I came through.

"What makes the light in them sparkle
and spin?
Some of the starry spikes left in.

"Where did you get that little tear?
I found it waiting when I got here.

"What makes your forehead so smooth
and high?
A soft hand strok'd it as I went by.

"What makes your cheek like a warm
white rose?
I saw something better than anyone knows.

Mrs. Heinrich is active in work of the First Baptist Church, Palo Alto, California. She is the mother of three boys.

"Whence that three-corner'd smile of
bliss?
Three angels gave me at once a kiss.

"Where did you get this pearly ear?
God spoke, and it came out to hear.

"Where did you get those arms and hands?
Love made itself into bonds and bands.

"Feet, whence did you come, you darling
things?
From the same box as the cherubs' wings.

"How did they all just come to be you?
God thought about me, and so I grew.

"But how did you come to us, you dear?
God thought about you, and so I am
here."

My own baby daughter—so precious and
sweet.
God gave you to make my life complete.
Oh Father, help me to worthy be
Of this great trust thou hast given me.

Scene II She's Five Today!

Description of Tableau: A five-year-old girl, dressed up for her birthday, is standing beside a small table, playing "tea-party" with her dolls.

Accompanying Music:

First part—a medley of children's
tunes, such as "Rock-a-bye baby,"
"London Bridge," "Farmer in the
Dell," etc.

Second part—"The Swan," by Saint
Saens

Speaking Voice:

Today my little girl is five—
What a wonderful age to be alive!

Midst dishes, dolls and pots and pans
She dresses up and thinks new plans—
She makes mud pies with her baking
things
And, oblivious to all, she happily sings.

Her world is full of cloudless joys
As she plays and imagines among her toys.
Sometimes she plays she is Red Riding
Hood—
Sometimes she's naughty, but more often
good.

Sometimes she is Cinderella at the Ball—
And dreams that she is fairest of them all!
Sometimes she is even Cowboy Bill
Riding and galloping up the hill!

Oh! she's a merry, cheery little elf—
And quite content with her very own self!
It's a wonderful age to be alive—
And most especially when you're five!

²By George Macdonald. Quoted in *Poems and Rhymes*, Vol. 9, Houghton Mifflin Co. Used by permission.

Would that I could keep from her all
tears,
All unpleasantness, hurts and fears
I cannot hold her back, tho' roads be
rough—
I can but pray that she is strong enough

But this, I ask, O Lord, of thee—
Help me the best kind of example to be—
Patient and kind and constant in prayer—
Strong in belief of thy loving care.

Scene III And Now She Is Ten!

Description of Tableau: A ten-year-old girl, dressed in jeans and looking at though she has just come in from play is lying on a pretty couch or bed with ruffled spread and pillows propped about. She is lying on her stomach reading a book while eating an apple. A ruffled dress hangs over a chair; shoes and socks are in evidence as though they are just ready to be worn. The ruffled curtained window still in the background.

Accompanying Music:

First part—"School Days"
Second part—"My Mother's Eyes"

Speaking Voice:

"And now—where is my daughter?
It's half past three and after!

"Her pink-checked bedspread billows,
Organdy curtains blow,
Over a couch whose pillows
Hold six dolls in a row.

"Fresh ironed clothes hang waiting
By shiny shoes and socks,
In all the rainbow colors
That go to match her frocks.

"And where's the fragile darling
Whom all these frills should frame?
Oh!—she must be out with her brothers—
Arguing who's first up in the game!"

And that's one side of my daughter
The other is different, you see—
Because part of the time she is learning
To be a great help to me.

She helps with the housework and dishes
Tho' reluctantly at times it may be—
As often enough she wishes
That dishes were never invented—Oh me!

But these are the years of building
A life that is pure and strong.
Help me, Dear Father, to teach her
Readily to see right from wrong.

Scene IV Her First Date

Description of Tableau: A pretty, blond sixteen-year-old girl is standing by her dressing table looking at a corsage of flowers. She is dressed in a blue dress or formal, as though she is almost ready for her first important date. There is a boy's picture in evidence on her dressing table.

Accompanying Music:

First part—"Sweet Alice Blue Gown"
Second part—"To Spring," by Grieg

Speaking Voice:

Once upon a time a child stood here,
Played grown-up in her Mother's clothes.

³Virginia Brasier, reprinted by special permission of the *Saturday Evening Post*. Copyright April 18, 1953 by the Curtis Publishing Co.

And dressed her dolls in ribbons and bows.
She dreamed of being "Cinderella at the Ball"—

Imagining that she was fairest of all.

Once upon a time her escorts called
In cowboy suits or mended jeans.
And if they brought her anything at all,
It was a toy of slender means.

How quickly the passing years have
flown—
And now—our daughter is almost grown.
She is so lovely tonight, and fair,
As the light shines softly on her golden
hair.

Radiantly, she looks and looks again
At the pretty flowers we did not send—
And now she is planning to be captivating
To the shy, handsome boy who is down-
stairs, waiting
To take her out on her first big date—
We urge her not to be out very late!

"Goodnight, Mother," she says, and
"Goodnight, Dad,"
You're the nicest parents a girl ever had."
Reluctantly, we stand and watch her go,—
Her childhood ending with her first real
beau.

'She is sixteen and beautiful as dawn!
make no prayer to stay her hour of liv-
ing;
Oh Father, this I cannot ask of you;
To spare her loss and pain and joy of giv-
ing,
To hold the petaled bud, the drop of dew,
And keep her with eternal youth
and days that weave a careless fantasy.
I would not rob her of the thorns of truth
for sorrow deeply pays for ecstasy.

I do not pray that early love be kind to
her.
I know how lesser loves prepare
The youthful heart and discipline the
mind
For one great love the heavens lean to
share.
Just this I ask to be retained complete,
This bit of youth when years have made
her wise;
Oh Father, let no earthly thing defeat
The eagerness for life within her eyes."

Scene V Her Wedding Day

Description of Tableau: The grown-up
daughter is dressed in a wedding gown,
holding her bride's bouquet, in readi-
ness for her wedding. A pretty little
flower girl standing just in front, fac-
ing the Bride, adds to the scene.

Accompanying Music:
First part—"I Love You Truly"
Second Part—"O Happy Home"

Speaking Voice:
How lovely is my daughter on her wed-
ding day,
In a satin gown, with a bride's bouquet.

They dream of paradise—and still
The sun lay soft on vale and hill
And trees are green and rivers bright—
The one dear thing that makes delight,
The sun or stars or Eden weather,
Is just that they two are together.

They dream of heaven,—with God so
near!
The angels tread the shining sphere,
And each is beautiful; the days
Are choral work, are choral praise.

*Dorothy Callaway—Source unknown.

And yet in heaven's far-shining weather
The best is, still—they are together!

"Together weave from love a nest
For all that's good and sweet and blest
To brood in, till to it comes a face,
A voice, a soul, a child's embrace,
And then what peace of Bethlehem
weather,
What songs as they go on together!

"Together greet life's solemn real,
Together own one glad ideal,
Together laugh, together ache,
And think one thought, "each other's
sake,"
And hope one hope,—in new world
weather
To still go on, and go together!"

How wonderful it is, God's love to see
In these, his children, meant to be
Together from now on throughout life—
As vows they say—of husband and wife.

On this, my daughter's wedding day,
Keep them happy, O God, I pray.
Help them always thy truth to see,
And keep them ever close to thee.

Scene VI Grandma's New Baby

Description of Tableau: An older woman,
to portray the Grandmother, stands
with her daughter, as both look affec-
tionately into a pretty bassinet which
holds the tiny new granddaughter.

Accompanying Music:
First Part:—"Bless This House"
Second Part: "O Perfect Love, All
Human Thought Transcending."

Speaking Voice:
My granddaughter has two lovely eyes,
Beautiful and blue as heaven's skies.
Her cheek's as soft as a fragile rose,
And where did she get that cute little
nose?

I once thought no other child could be
As dear and beautiful to me—
As the little girl I held in my arms,
So wonderfully blessed with heaven's
charms.

But here as I look on this little face—
Time, care, worry and fear are erased.
This is God's witness of power and love,
Sequence to life—passed on from above.

"Of such is the Kingdom of Heaven,
And no glory that ever was shed
From the crowning star of the seven
That crown the North World's head:

"No word that ever was spoken
Of human or god-like tongue,
Gave ever such god-like token
Since human harps were strung.

"No sigh that ever was given
To faithful or faithless eyes
Showed ever beyond clouds riven
So clear a Paradise.

"Earth's creeds may be seventy times
seven
And blood have defiled each creed,
If of such be the kingdom of heaven,
It must be heaven indeed."

We seem to learn only as the older we
grow,
What his love is like—that love divine—
That shapes our lives by his design.
"Grow old along with me!
The best is yet to be,
The last of life, for which the first was

made:

Our times are in His hand Who saith
'A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!'"

PRODUCTION NOTES

This program comes to the audience
by three channels at the same time: the
eye carries the impact of the tableaux,
while to the ear comes soft familiar music
as a background for the speaking voice.
Sight, harmony and thought are thus com-
bined for the total effect. No one or two
channels alone could produce the intend-
ed mood. This means careful planning in
advance, so that this combined effect can
move forward without delay or confusion.
The following notes on our experience
may be helpful.

1. The tableaux should be arranged on
a platform or stage if possible, where a
curtain may be drawn between the scenes
while re-arranging the furniture and stag-
ing. All props should be in readiness, so as
to move them in and out quickly in order
to prevent delay in changing the scenes.
The room should be darkened, but with
proper lighting directed upon the scene,
to make the living picture the focus of at-
tention, and there should be darkness be-
tween the changing scenes.

2. A versatile and understanding pianist
is needed to catch the mood of each
tableau and the reader's voice, in order
that the background of music may be ap-
propriate at all times. Music is played
continuously throughout the program, so
there are no pauses between the scenes,
and no distracting sounds to interfere with
the mood of the audience. While we found
that the accompanying music suggested
worked out very well, other selections
could be used if it is harmonious with
the mood of the scene and the speaking
voice. An example of fitting the music
to the scene and speaking voice may be
found in Scene II where "Cowboy Bill is
riding and galloping up the hill"—the
music actually "galloped" and created a
very effective result. The musician will
need to play as softly as possible during
the narration, but while scenes are being
changed, the music may then be the high-
light.

OUR READERS will be inter-
ested in knowing that the story
by Bliss Kelly in the February
1953 issue of the *Journal* con-
cerning the Oklahoma City Fam-
ily Clinic, led to a story of the
Clinic in *Reader's Digest*. The
editor of the *Journal* wrote to
the editor of *Reader's Digest*
suggesting that he might be in-
terested in a story of the Clinic.
He was. The result was a story
of it by De Witt Reddick which
appeared in *Lifetime Living* in
December 1953 and was then
condensed for the February 1954
Reader's Digest as "Ganging Up
on Divorce."

EDITORS



Primary Department

by E. Ruth Alden*

THEME FOR APRIL: *Loving and Giving*

For the Leader:

Easter is a happy time for children. However, the day has been so commercialized that in many homes it has lost its significance as one of the most sacred of our holy days. In the mind of the children the day stands for new clothes, Easter Bunny, and colored eggs.

Many of the leaders of the primary boys and girls, eager to contribute to the religious growth of children, feel that the story of Jesus' resurrection can be told so simply and so beautifully that it may contribute to the sense of fellowship with Christ and to the feeling of assurance and confidence in God's love and plan for life.

Most primary children have some contact with death, at least enough to be aware that life sometime must come to an end. Often because the experience has been left a complete mystery they have been puzzled and frightened.

Therefore we will tell the story with simple reference to the fact that Jesus died, and then try to help them enter into the joy of his friends when they discovered that he was living again. We want them to understand that Jesus lives today and is their friend and helper, and that God's plan for the continuing of life is wonderful and good and not to be feared.

Pre-session activities may center around "My book of Spring time." Before the first session prepare a four-page booklet for each of the boys and girls. This booklet could also have a colored construction paper cover of some spring color. The booklets should be large—12 x 18 would be a good size, as it is difficult for a primary boy or girl to do small work. Also type on separate sheets many spring Bible verses from which the boys and girls may choose and illustrate. Some will enjoy drawing free-hand illustrations; others may wish to look through magazines or catalogs for pictures to illustrate their verses. Seed and nursery catalogs are excellent.

The visual aid for Palm Sunday is a filmstrip, "Hosanna to the King," Bible Books for Small People, Society for Visual Education, sale \$5.00. All hymns are found in *Hymns for Primary Worship*—Westminster or Judson Press.

The first week's lesson comes chronologically out of order, since, of course, the triumphal entry, the basis of session 2, occurred before the Last Supper. How-

ever, since the emphasis is not on the Last Supper, but on the incident of washing the disciples' feet, the chronological order will not matter.

1. Jesus Teaches His Friends to Serve

PRE-SESSION: Have the boys and girls begin their booklets of spring. A nice spring design for the cover might be developed today. Also the first verses may be pasted in and illustrated or a border placed around it.

WORSHIP CENTER: A picture showing Jesus washing his disciples' feet. Open the Bible to John 13:4-17 and place in front of the picture.

CALL TO WORSHIP:

"O sing unto the Lord . . . For he hath done marvelous things."

HYMN: "Friends of Jesus Must be Kind"

PRAYER that we, as friends of Jesus, will be kind and thoughtful to everyone.

OFFERING MEDITATION: "Thy Work, O God, Needs Many Hands"

CONVERSATION AND RECALL:

Have the boys and girls recall the things Jesus did for people, using the frieze or "movie." (See February sessions.) Then have them review what Jesus taught, using the movie or frieze made in March. The leader might ask the boys and girls if they know of other lessons Jesus taught. She then may say, "Jesus did many things for people and taught them of God's love and how he wishes people to act." Then, the Bible in her hands, opened to John 13: 4-17, the Leader continues:

"The Bible tells us about a time when Jesus did something that surprised his friends. They thought it very strange. When he had finished he said, 'I have given you an example.' Discuss the word example with the boys and girls.

STORY: "Jesus' Example"

Jesus sent two of his disciples to Jerusalem to borrow a room for the Last Supper. These two disciples were to prepare the room for the very special supper Jesus was having with his disciples. Perhaps they set the table and swept the mat on the floor. They prepared all the good food, roast lamb and other things.

Then Peter took a jar of water, a bowl and a towel to the door of the room. Because the roads were very dusty and the other disciples and Jesus were walking eight miles in the dust, the disciples and Jesus would need to rinse off their feet as well as their hands before sitting down to supper.

It was the task of a servant to pour the water from the jar over the feet into the bowl. Jesus and his disciples did not have servants. So John asked Peter, "Are you going to act as servant to the others and pour the water?"

"Me?" asked Peter. "Indeed not, I am an important disciple. Jesus always takes me with him. Why should I act as a servant? Let one of the less important men do the servants' work." So the jar, bowl and towel were left beside the door.

When evening came Jesus arrived with all of the other disciples. Each man passed by the jar and bowl, but each thought himself too good to act as a servant to the others. So they went to the table with dusty feet.

Jesus stood at the door and watched them; he could tell from their faces what they were thinking. As soon as they were seated he tied the towel about his waist, picked up the jar of water and the bowl and walked to Peter's place. With a smile he asked, "May I rinse the dust from your feet?"

A look of shocked surprise came over Peter's face. "Lord, would you wash my feet?" Peter asked. Then answering himself he said, "You shall never wash my feet."

Jesus answered Peter, "If I do not wash your feet you are not my friend."

Peter looked full into Jesus' face, for Peter loved Jesus very much, and said, "Lord, if it means your friendship, wash not only my feet but my hands and face too."

So Jesus went from disciple to disciple and washed their feet. Then he turned to all of them and said, "If I, being your master, am willing to serve all of you, you should be willing to serve each other. If you want to be great you must be willing to serve everyone. I have given you an example."

PRAYER MEDITATION: "How can we as primary boys and girls serve others?"

Let the boys and girls name ways quietly, or let them think in silence.

CLOSING PRAYER: That we may remember to be helpful and serve through the coming week.

HYMN: "The Loving Jesus is My Friend"

BENEDICTION: "May the Words That I Say"

2. The First Palm Sunday

PRE-SESSION: Continue "My Book of Spring." The verses today might be about Palm Sunday. Let the boys and girls make their choice and illustrate. They may practice "All Glory, Laud, and Honor."

WORSHIP CENTER: Small potted palm with a picture of "The Triumphal Entry." Elsie Anna Wood has painted an excellent picture for this purpose¹ and there are many others. Open the Bible to Matthew 21:1-11 and place it in front of the picture.

CALL TO WORSHIP:

Leader: "Blessed be he who comes in the name of the Lord!"

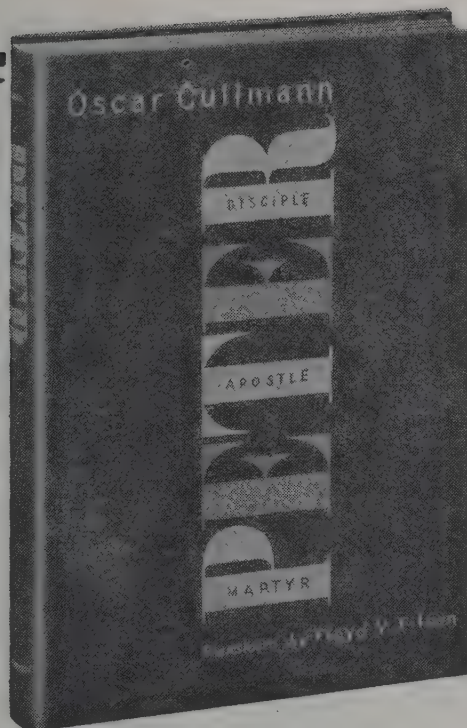
Group: "Hosanna in the highest!"

HYMN: "Tell Me the Stories of Jesus"

PRAYER: O God, on this happy spring day when we remember the children who sang to Jesus, accept our praise and thankfulness for Jesus, our friend. Amen.

¹Size 12x18 inches, No. W-20, available for 35¢ from Pilgrim Press, 14 Beacon St., Boston 8, Mass., or your denominational book store.

*Teacher in the Gaudin School, Downey, California.



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By OSCAR CULLMANN (Trans. by Floyd V. Filson)

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OFFERING HYMN: "Thy Work, O God, Needs Many Hands"

CONVERSATION: How many of you remembered to follow the example of Jesus set for us by helping someone last week? (Call on several to tell how others have helped them.) Jesus was so kind and helpful that he made many, many friends who loved him very much.

STORY: "Jesus' Friends Honor Him"

One day Jesus was going to Jerusalem. Instead of walking as he usually did, he sent two of his disciples to get a little donkey for him. "You will find the donkey tied to a post outside of the friend's house. Bring me the young donkey on which no one has ever ridden. If anyone shall ask you where you are taking the donkey, tell him I need him and will return him later."

The disciples started down the road, "Did you hear him ask for a colt that has never been ridden?" asked one disciple of the other. "Donkeys are very stubborn and have to be trained before they can be ridden. I wonder what he can want with it."

But the disciples went on the errand for Jesus even though they did not understand. Just as Jesus said, they found the donkey tied outside the house. When they began to untie the donkey the owner came to the door and asked, "Where are you going with my little donkey?" One of the disciples answered, "Jesus needs him."

"Take him and welcome," said the owner.

The disciples led him down the road, still wondering what Jesus wanted with

this little donkey.

When they reached the spot where Jesus was waiting Jesus said, "I will ride him into Jerusalem." Quickly one of the disciples placed his coat on the back of the little donkey. Then all held their breath while Jesus sat down upon his back. "Would he buck or run away?" they were asking themselves. But the little donkey seemed to understand the privilege that was his and with pride began to walk towards Jerusalem.

When Jesus' friends saw him coming they lined the road waving palm branches and singing, "Hosanna, blessed be he who comes in the name of the Lord! Hosanna in the highest!"

When he had passed they would follow behind him, until there was a parade of singing, shouting people following Jesus up the hill to Jerusalem.

Not all the people who saw the parade loved Jesus and joined it. Some of the people were jealous and unhappy and demanded that Jesus make the people stop their singing, but Jesus would not stop them.

Many people wanted Jesus to become a king that day. They wanted him to live in a palace and sit on a throne. Others were jealous and afraid that the people would love Jesus and follow him. They wanted to kill Jesus.

The children and older friends of Jesus followed him to the temple, singing their praise to Jesus all of the way.

VISUAL AID: (to be used in place of the story, if desired) "Hosanna, to the King" See "To the Leader" above.)

HYMN: "All Glory, Laud and Honor"

BENEDICTION: "May the words that say"

3. The First Easter

PRE-SESSION: Continue with "My Book of Spring Time." Today's verses may be about the story of Easter as well as about nature and spring. They may practice the hymns, "We Will Be Merry Far and Wide," and "Christ the Lord Is Risen Today."

WORSHIP CENTER: A beautiful bouquet of flowers or an Easter lily would make a beautiful worship center for today.

CALL TO WORSHIP:

Leader: "Christ the Lord is risen."

Group: "He is risen, indeed."

HYMN: "Christ the Lord Is Risen, Today"

PRAYER: O God, we thank thee for this happy day. We are glad on Easter day that Jesus is alive for evermore and is our Friend to help and guide us. Amen.

OFFERING HYMN: "Thy Work, O God Needs Many Hands"

CONVERSATION: Why were the people happy on Palm Sunday? Who might have been in the crowd? (People Jesus had healed and fed, etc.) Were all the people happy to see Jesus? No, some of the people were jealous and wanted to kill Jesus. All four of the books in the Bible about the life of Jesus tell the story.

STORY: "Jesus Is Alive"

The men who wanted Jesus killed were powerful, cruel men. They were unfai



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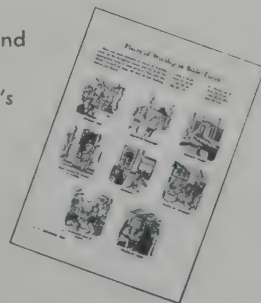
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and captured Jesus at night when he was praying. They had him killed.

One of Jesus' friends took his body to a beautiful garden and placed it in a new tomb of rock. The governor had a great big rock rolled up to the door of the cave.

It seemed to Mary Magdalene, Salome and the others that their hearts would break as they left the beautiful garden and the cave tomb. It was the saddest day they had ever spent, for the kind, loving Jesus was dead.

"How could the temple leaders and the governor do such a thing?" exclaimed Salome. "Jesus had done nothing wrong. He only helped the people and taught them about God."

"They did not understand Jesus. They were jealous of him; afraid he would become more powerful than they," answered Mary.

The other Mary sighed; she could hardly see where she was going because of the tears in her eyes. "Is there nothing that we can do? Joseph has given him his beautiful garden. What can we do?"

The women walked along in silence, then Mary Magdalene spoke, "We can bring sweet smelling spices and ointment and put them in the folds of the linen cloth that Joseph wrapped around Jesus' body."

"We cannot come again tomorrow, for it is the Sabbath," Mary said. "But we can get everything ready and come early the next morning."

All through the Sabbath day Jesus' friends were sad. It seemed as if the day would never end. But at last it was night. The women slept very little that night and before dawn they were on their way to the cave tomb.

The women talked quietly as they walked. Not even the song of the birds as they awakened could bring any happiness to their faces, for Jesus was no longer with them.

As they entered the path that led to the tomb they were very much surprised to see the stone had been rolled away. They began to run and as they looked into the tomb their hearts sank, for the body of Jesus was gone. They were very surprised and puzzled.

As they stood there they saw a young man dressed in white and he spoke to them, "Do not be afraid, I know that you seek Jesus. Why do you look for him in a tomb? He is not dead, but alive. You will see him again."

The women all left the tomb but Mary Magdalene. She just could not believe that Jesus was alive. She was afraid some of the cruel men had taken his body away. She was crying because she was frightened and very sad. She heard someone come up in back of her but she did not turn her head. She thought it was the kind old gardener who took care of Joseph's beautiful garden. The person spoke, "Why are you crying?"

Without turning she answered, "Because they have taken away the body of Jesus and I don't know where it is. If you know, please tell me."

Then a voice that Mary knew spoke just her name, "Mary." Quickly she turned around and knelt at his feet, for it was Jesus.

"Master!" she cried.

"Go tell my disciples and Peter that I will see them in Galilee," Jesus said to Mary.

Mary's heart sang as she ran down the

garden path. "Jesus is alive! Jesus is alive!"

When she found the disciples her face was eager with joy as she shouted to them, "Jesus is alive, I have seen him."

And that is the story of the first happy Easter day!

HYMN: "We Will Be Merry Far and Wide"

BENEDICTION: "May the Words That I Say"

4. Peter Meets Jesus

PRE-SESSION: Complete "My Book of Spring Time."

CALL TO WORSHIP:

Leader: Jesus said, "If you love me, you will keep my commandments."

Group: "Do unto others as you would have them do to you."

HYMN: "All Things Bright and Beautiful"

PRAYER: Dear God, we thank you for the Spring, with the beauty of the earth, birds, sunshine and flowers. All of these make us happy, but the greatest of all is Jesus who is our friend.

OFFERING HYMN: "Thy Work, O God, Needs Many Hands"

STORY: "Jesus and Peter"

Why was last Sunday a special day? Why was it such a happy day? Who had seen Jesus in last Sunday's story? Others of the disciples saw Jesus in Jerusalem before they went to Galilee.

At last all of them were at the lake shore. They waited for Jesus and he did not come. Peter became very impatient. "I'm going fishing," he said. "We'll go with you," the others answered.

They fished all night. As the light of morning came they saw someone standing on shore and a voice called, "I have breakfast ready; come and eat."

Peter knew that voice and at once he jumped from the boat and swam to shore. "It is the Lord," he called as he jumped into the water.

After breakfast Jesus called Peter to him. For a minute he didn't want to

come. He remembered the night so long before when he had told a group that he did not know Jesus. He had been afraid, for the men had captured Jesus and Peter was afraid they would kill him. When the girl had come to him and said, "You are a follower of Jesus," he had answered, "I don't even know him." Three times he had lied because he was afraid. Now, he was much ashamed. With downcast eyes he stood in front of Jesus. He was sure Jesus was going to scold him.

Jesus spoke, "Peter do you love me?" he asked.

Peter looked up with surprise; this was not what he had expected. "Yes, Jesus, I love you," he answered with wonder in his voice.

Jesus spoke again, "Peter, are you sure that you love me?" he asked again.

Peter had turned away, thinking that Jesus was finished speaking. He was thinking, well, that was easy, he didn't scold me. Now he turned back, very much surprised to be asked again. "Yes, I do love you," Peter answered, and once more he turned away.

But he felt a hand on his shoulder and he was turned about. "Are you sure that you love me?" Jesus asked him.

Peter was hurt that Jesus should ask him three times. For a moment he had forgotten that it was three times he had said he did not know Jesus. Then he looked Jesus full in the face and answered, "You are the Son of God; you know everything and you know that I love you."

Each time that Peter answered, Jesus told him to preach. "Feed my sheep among my lambs," Jesus said, meaning, tell about God to grown people and children.

Peter remembered his promise always to love Jesus, and he never broke his word.

PRAYER: That we shall always keep our promises.

HYMN: "I Will Be True the Liveliest Day"

BENEDICTION: "May the Words That I Say"

Junior Department

by Mabel Brehm*

THEME FOR APRIL: *Following Jesus*

FOR THE LEADER:

Through Palm Sunday and Easter, the worship services will be on the theme of what it meant to be a follower of Jesus in the day when he lived. They will consider also what new meanings were added when his followers looked about at the people toward whom he had shown such compassion and love. Emphasis is on the special meaning this attitude had toward the underprivileged and handicapped, suggesting that we, too, must constantly be aware of this special responsibility. A departmental service project, such as taking flowers to an ill or handicapped person, might naturally grow from this consideration.

While suggestions are made for the

*First Congregational Church, Des Plaines, Illinois.

worship center, if you live where spring flowers are abundant, use them to brighten and beautify the worship center and other parts of the departmental meeting place. A few pussy willows and daffodils are better than an expensive plant to remind boys and girls of the beauty that God has given so freely and abundantly. Encourage the juniors to bring flowers from their own gardens.

Hymns suggested are from *Hymns for Junior Worship* and *Singing Worship*. They are also to be found in other hymnals.

1. With the Crowds

WORSHIP CENTER: Use a picture of the Palm Sunday celebration. Pictures of the triumphal entry by Plockhorst or Elsie Anna Wood are suitable. Foliage plants may be used on each side of the picture. If palms are available, these are attractive.

LISTENING MUSIC: Some of the Easter carols, such as, "O Joyous Easter Morning," "Lo, the Earth is Risen Again" may be used.

CALL TO WORSHIP: "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (Luke 19:38)

HYMN: "May Jesus Christ be Praised"

SCRIPTURE READING: Mark 11:1-10

HYMN: "All Glory, Laud and Honor"

STORY: "Who Is Triumphant?"

The little crowd of people on the Jerusalem road was breaking up. Friends were saying farewell to each other. Some were hard to say, "We will see you at the Passover meal." Children were playing with the palm branches that were strewn about. Their parents called "Come, the triumph is over." Some had already left when a tall Roman soldier came hurrying around a corner. Seeing the crowd, he changed his direction and strode over into the midst of them.

"What's going on here?" he demanded. The people were quiet for a moment, looking at each other. One never knew how simple a thing could get you in trouble with the Roman soldiers. A man stepped forward.

"Nothing harmful, soldier," he said. "We have been honoring a friend."

"What kind of a friend?" insisted the soldier.

"A very dear friend," the man replied. "He—"

"What are these palm branches strewn around for?" The soldier pointed to the ground, and to the playing children. "It looks like a triumph. Only great soldiers and leaders are honored with triumphs in Rome."

"This man was not a soldier." The people shook their heads emphatically. "Indeed, he was not."

A woman, seeing the soldier was quite young man and not as hard looking as some of the Romans, spoke up. "He healed the sick."

"He cast out evil spirits." Another woman spoke, "My son was ill all his life. He was afraid of so many things. There were times when we feared he would harm himself. This man talked with him a long time. When he left, the fears that bothered my son were gone, and he no longer acts strangely."

"Many poor people came to him to be helped," said another.

"Oh," said the soldier, "a rich man."

"No," said the man who had first spoken, "he had no money at all. It was just that you knew after talking to him, or listening to him talk with others, that you could meet your problems."

The soldier put his sword back into its scabbard and tightened his belt. Apparently there was no rebellion to be feared from the followers of such a man. He began to boast a little. "Such a man would have no place in Rome, and I doubt if he makes much of a mark on Jerusalem, either. This is a day for strength and power. The names people remember are the names of those who conquer new lands. They bring prisoners to be our slaves, and gold and silver for tribute. Rome is rich because of their exploits. They are honored with triumphal parades and statues of them are cast to be placed in public places. Their names are written in history. They will be known forever. This man—who is one of yours—who will remember him tomorrow?"

The people were silent. The soldier started to leave. He turned back as if with a second thought. "What is the name of

this man?" he asked. "I may have to report this gathering, even if no threat to Rome was planned."

The first man spoke again. "His name is Jesus," he said. "You may be right, soldier. The world may never know his name. But what he did will be a part of us forever. And, who knows, such kindness and mercy and goodness may some day bring Rome to walk in his procession, too."

The soldier laughed. "Who knows?" he said carelessly. "As for me, I will put my faith in the power of Rome."

The people stood in a little group after he left and looked toward the man who had first spoken. "And we will follow Jesus," he said softly. It seemed like a prayer and blessing. The people felt sure and happy as they went to their homes.

HYMN: "Thy Works of Love and Friendship, Lord"

LEADER: Not many years after Jesus lived, Paul, writing in the New Testament said this: (Read Philippians 2:9-11, omitting last phrase.)

OFFERING: Use the first verse of "O Master Workman of the Race." When the offering is received by the leader, the second verse may be spoken.

CLOSING HYMN: "Fairest Lord Jesus"

2. At Easter

WORSHIP CENTER: A potted lily or other white flowers may be centered on the worship table, which should be covered with a fresh, white covering. White candles may be placed on each side of the flowers.

LISTENING MUSIC: A medley of Easter hymns and carols. The candles may be lighted while the music is played. End the medley with, "Christ the Lord is Risen Today."

LITANY: "Christ Is Risen"

Leader: Christ is risen! Alleluia!

Response: He is risen indeed! Alleluia!

For the beauty and goodness which Jesus left in the world,

We lift our voices in praise.

For the truths he planted in men's minds,

We lift our voices in praise.

For life which cannot be destroyed by evil or death,

We lift our voices in praise.

HYMN: "Christ the Lord is Risen Today"

SCRIPTURE READING: John 20:11-18

STORY: "He Lives in His Followers"

It was the first day of the week, and the old woman who allowed Zebedee and Anna, the beggar children, to sleep in a corner of her house, had already left for her work as a servant. The children, always a little hungry, stayed under the old cloak that served them for a cover as long as they could. Homeless and orphaned, there was little promise in the new day to make them eager to get up.

Anna, the younger, grew restless. "Let us go out, brother," she pleaded. "Perhaps someone will give us a small coin. Or a piece of bread."

Zebedee was usually quite cheerful for his sister's sake. But this morning it was hard for him to smile at his sister. "The days are like they used to be," he said, "just as all of them have been since mother and father died and before the teacher Jesus came. Last week, it seemed as if there was something good in each day; even beggar children might have some happiness. But now—"

"Don't feel so badly," Anna begged her

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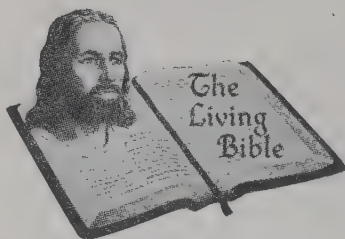
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brother. She hated to see him unhappy. "Jesus is dead, but there may be other leaders. There are many people coming to Jerusalem. Let us go out into the sunshine, anyway."

Almost without thinking, the children's feet took them in the direction of the tomb where they knew Jesus had been laid after his cruel death. They had watched from the distance the sorrow of his friends as his body was taken there. They had often seen the teacher from the edge of the crowds. Sometimes they worked their way into the crowds and stood close to him. They knew he would not send them away, and his smile was better than a loaf of bread. All that had gone on during that last week in Jerusalem had been closely observed by them. It was exciting to be where Jesus was; sorrow and hunger could be forgotten.

The sun rose higher. Wherever there was shade provided by a wall or a building, the children walked in it. After a long distance, they approached the lovely garden of Joseph of Arimathea. It was not a place that ragged beggar children could enter. So they stood by the wall, feeling again the grief that had overtaken them when they saw Jesus going up the hill to his death.

It was very quiet there at the edge of the garden. The air was sweet and fragrant. For a long time the children stood almost without breathing. It was good to be there. Hunger pangs did not seem quite so sharp.

They heard voices approaching from the road on which they had come. They shrank against the wall. Perhaps they should not be in such a sacred place. The friends of Jesus, sad as they must be, would not

want to have two beggar children near his burial place.

But the voices were not sad. One, a woman's, was joyous. She was talking to a man. Both were walking rapidly toward the gate. "But he is not here, Thomas. He is risen! Can you not believe? Oh, Thomas, this is wonderful news for all of us. Death could not hold the Master. He is alive! His work has only begun!"

They were hurrying by, close to the children. Zebedee and Anna pressed closer to the wall, wondering at the words they heard. The woman's dress brushed against them, and she turned. Surprised, she stopped. Zebedee and Anna hung their heads. They deserved a scolding, they were sure, maybe even a beating. Zebedee spoke hurriedly.

"We did not mean harm here, lady. We are only beggar children who heard the teacher Jesus speak this past week. We watched him as he helped the sick and overturned the tables of the money changers. We were sad when he died, and came here this morning to feel close to him again."

"Come, Mary," the man was impatient. "They can do no harm, and I must see the tomb to discover if what you tell me is true."

The woman Mary did not move; she stood staring at the children. Then she spoke to the man, "Go on to the tomb, Thomas. You will see for yourself and will believe. The empty tomb speaks for itself. I am going to stop a moment with these little ones."

"How can you bother with strange beggar children at such an important time?" asked the man.

She replied softly, "I was thinking of

some of Jesus' words. Do you not remember, Thomas? 'Let the little one come to me,' he said, and he never sent them away."

She stooped to the boy and girl. "You have come here because you loved Jesus too? They nodded. "Where is your home?" They shook their heads. "You have none? Who cares for you?"

Zebedee found his tongue again. "Our parents died two years ago. We had no other family. An old woman lets us sleep in a corner of her house. In turn, we search for firewood for her. But she is poor and has no extra food. So we beg. Our parents would be ashamed, but there is no other way."

Mary looked thoughtfully at the children. When she spoke it was as if herself.

"The Lord is risen, and we his followers must serve him as if he would be with us forever. His work must be done. The sick must be healed, the unhappy must be made happy, the sinners must be forgiven, all as he wished. And children must be loved and cared for."

The children looked up at these words. Mary's face was aglow. It was almost as if Jesus himself were here with them.

Mary reached down and took one little Anna's dirty hands in hers. "You are not to leave. Wait here for a moment. I shall join Thomas for a few minutes and when I return you are going with me to my home. There is food there and water for washing, and some clean garments. You will be cared for in my home for the day, and then we will see; there will be some of the followers who can care for you. If not, you will live with me."

Little Anna looked up at the lovely lady. Joy and awe were mingled on her face. Then she turned to Zebedee. "Brother," she said, "now we know what those words mean, 'He is risen!' Jesus is still alive. For us, it is as if he were still here among us."

PRAYER: O God, the father of Jesus, we thank thee for all followers, those of the past and even today. As we celebrate the Easter happiness, may we remember our responsibility to keep alive the teachings and spirit of him who is the risen Lord."

HYMN: "The Day of Resurrection"

OFFERING SERVICE: "By this all men will know that you are my disciples, if you have love for one another." One way in which we show our love for Jesus is by bringing our gifts.

OFFERING RESPONSE: One stanza, "O Master of the Loving Heart"

3. Wherever People Need Him

WORSHIP CENTER: Use a globe on the worship center. Or a colorful world friendship map may be hung behind the table, low enough to be a part of the worship center unit.

OPENING PRAYER: We praise thee, O Father, for the life of Jesus which did not end with his death, but continued to enrich the world because it was so great and wonderful. Accept our gratitude for the way in which his life has affected us even today. We pray that the Easter message of the good life and eternal life may not stop until it has touched the whole world.

HYMN: "We Praise Thee, O God"

SCRIPTURE READING: Matthew 28:16-20

ALK: "What Difference Has it Made?"
(Each paragraph may be given by a junior, if desired)

When Jesus lived, there were no organizations to care for children who had lost their parents. If other members of the family or friends could not take care of them, life was very hard. There was not much hope for their future. In the years that have followed the beginning of Christianity, Christians have felt a responsibility for looking after orphaned boys and girls. Today, many are loved and cared for tenderly by parents who have chosen them to be their children. They are wanted and welcomed. Others are raised by kind people who help them grow into useful and good citizens.

In that far off day, someone might be very poor because of illness or other trouble which was no fault of his own. There was no organized charity to turn to for help. After Jesus lived, and his followers felt responsible for carrying out his way of life, Christians began to plan to help those who lived even beyond their own community. Today, whenever there is a disaster or catastrophe in the world, people everywhere feel the urge to help their neighbors.

After Jesus' death, when his teachings began to be taught and accepted in the world, a new concern came for people who were handicapped by blindness and other ailments. Today, we take for granted that if anyone is blind or handicapped everything possible will be done to help him. The Christian spirit caused many organizations to be formed, and many people to dedicate themselves to finding ways to help the blind and handicapped.

In that olden time, being sick was thought of as just for a group of favored people. Those who followed Jesus wanted the world to know about him. Beginning with the Apostle Paul, they traveled the far corners of the world to tell about him, and to take healing and help to the people in these distant places.

All of these good attitudes have not come quickly. Not all of the answers have been found to disease and poverty, sickness and neglect. Not all of the world has heard of, or followed Jesus' teachings. But there are always new followers who remember that Jesus lives through his followers. They remember that the way he lived and taught is needed by the whole world, and they give themselves to that work.

Boys and girls, men and women are needed to live that life today. Perhaps we can discover our own part in making us alive in our world now.

HYMN: "My Master Was a Worker"
OFFERING SERVICE:

Leader: As Jesus gave himself so fully to all the needs of men, may we give a part of ourselves in the gift of our money, that his truth may still go into the world.

Response and Closing Hymn: "Just as am, thine own to be"

In the Far Corners of the World

WORSHIP CENTER: Same as last week.

CALL TO WORSHIP: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the peacemakers, for they shall be called sons of God."

PRAYER: We ask thy blessing, O God, not only on others but on ourselves, that we may feel the strength of Jesus' words, and make them a part of our worship and of our everyday living. Amen.

HYMN: "O Master Workman of the Race"
SCRIPTURE READING: I Thessalonians 1:2-7

STORY: "Imitators of Us and of the Lord"
One of the neglected groups in the city of Queenstown, Africa, was a group of blind people. There were sixty of them, very poor and often hungry, with only the shabbiest of clothing to wear.

A great celebration was being planned in the city. A new king had been elected to the British throne, and he was the king of Queenstown, Africa, as well as of Great Britain. There was to be a feast of barbecued oxen. A great parade would be held. Every home, no matter how large the family, would receive meat for a feast. All would dress in their best clothes, and come to the center of the city to see the parade. It would be an occasion of rejoicing for rich and poor alike.

Plans were made to include everyone, even the very poor. Only the group of blind people was forgotten. The festival day would be like every other day, monotonous, and without enough food to really satisfy their hunger. The parade and the coming of the new king would have no interest for them. They would only know

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of it through the excited comments of their luckier friends who had sight.

This is the way it would have been except for a Christian teacher, named Mina Soga. Mina Soga, an African princess, knew that her boys and girls would enjoy the parade very much. They talked of it at school and made plans for the holiday. Everyone was excited and happy. In the midst of their planning, Mina Soga heard about the blind people.

Mina Soga did not have to read her Bible to recall what Jesus said about caring for the very "least." It was a part of all her thinking. These were the teachings she lived by every day. So she left her boys and girls to make a visit to the town clerk. She told him about the sixty blind people.

"Everyone in Queenstown will be able to celebrate except these people," Mina Soga told him. "They will not hear the shouts, nor taste the food, nor share in the celebration, because they have no way to get to the feast or to the parade. There is no one interested in helping them. Something must be done."

The town clerk was impressed, as everyone was when Mina Soga began to work on a problem. He asked her what she would suggest.

Mina answered promptly. She had thought it all out. "They should be col-

lected in trucks, and taken to the feast first of all the people," said Mina. "Each should be given a new blanket, so he will be properly dressed. Fed and clothed, they will be truly happy that they have a new king."

The town clerk got busy. He talked to other officials. It was agreed that these blind, poor people should be given first place in the parade. They were taken to the feast. They felt dressed up in their clean, new blankets. The festival was a happy time for them.

This was not all. As Mina Soga had hoped, when the people saw the blind group, they realized how helpless these people were and how they had been neglected. Plans were made to care for them, and to help them aid themselves. Money was raised to provide for them. From that time on, the city of Queenstown was aware of its responsibilities. And it happened because a follower of Jesus had shown them the way.

HYMN: "Forward Through the Ages"

OFFERING SERVICE: Use one that has been suggested previously.

CLOSING PRAYER: Make us aware, O God, of the neglected people among us. Give us insight into their needs, and generous hearts to help. Make us true followers of our Lord. In His name, Amen.

His friends urged him not to go up to Jerusalem for the Passover feast, saying that the rulers there would surely plot to seize him. Jesus himself knew this to be true. But he could not run away, and lead his followers an example of cowardice facing danger, when it was for the sake of right. No, he "steadfastly set his face to go to Jerusalem," as Luke, the physician, wrote later in his story of the Master.

So to Jerusalem he went, carrying on the work of helping and healing, and teaching, just as he always had done in spite of the storm gathering about him. Even when some of the more friendly leaders in the temple sent word to warn Jesus of the danger he was in, he replied, "I must continue to do my work, for the sake of those who need me."

Then, looking out over the city one day, Jesus cried in despair and sorrow: "O Jerusalem, Jerusalem, why must you continue to kill your prophets, and cast stones upon those who would like to help you? How often would I have gathered your people together under my loving care and protection,—even as a mother hen folds protecting wings about her own little brood? But you would not have it so. Truly, then, you shall see me no more until that day when your children cry out in the streets, 'Blessed is he that comes in the name of the Lord, our God!'"

HYMNS: "Into the Woods My Master Went" (First stanza, sung softly at first with deep meaning) and "Thy Palms and Trees Fed with Dew and Sun" (Both found in *The New Hymnal for American Youth*)

(This second is another lovely hymn about the sympathy of the trees, America as well as Oriental. It was written by Katharine Lee Bates, who also wrote "America the Beautiful." It will go well with "Into the Woods My Master Went," since it is in the same key and the same minor strain. Have the choir or a special group sing the first two stanzas, with boys coming in on the first third of the refrain, girls on the second third, and all singing the final phrase.)

PRAYER: (That we may all love and serve Jesus more than ever at this Easter season, trying harder "his works to do.")

HYMN OF DEDICATION: "O Son of Man, Our Hero"

BENEDICTION: And now may the love of God, our Father, about whom we learn from Jesus Christ, our Savior, fill our hearts and minds with his holy Spirit of service and devotion, this day and always. Amen.

2. Triumphal Procession

PRELUDE: "All Glory, Laud and Honor"
CALL TO WORSHIP:

All glory, laud, and honor,
To our Redeemer and King
Who cometh in the name of the Lord
Our King, and blessed One!

SCRIPTURE REVIEWED:

Just as Jesus had said, when leaving Jerusalem the last time, he was greeted upon his return by a triumphal procession of men, women, and children, all waving branches of palm, olive and citron, as symbols of happy victory. As they pressed on across the hillsides, to meet the Master riding into the city on a little grey donkey, they did indeed cry out in joyous acclaim: "Hosanna to the son of David! Blessed

Junior High Department

by Charlotte C. Jones*

THEME FOR APRIL: *New Life*

For the Leader:

In following out the suggestions of last month—that the services for Lent and Easter be planned as a unit—we might continue the emphasis upon the last events in the life of Jesus, and our rededication as followers of the risen Christ to the Christian way of life.

For the worship center, try green on the first Sunday, as a background for a cross, candles, and sprays of flowering shrubs; purple on the second Sunday, with palm branches; white for Easter, with lilies; and on the fourth, blue for loyalty, with gold flowers, as forsythia, cowslips, etc., to suggest the gold of Christian character.

1. Gathering Storm

PRELUDE: "Into the Woods My Master Went"

(The choir may sing this softly, as a meditation, or it may be read by one or several in the speaking chorus.)

HYMN INTERPRETATION: "Into the Woods My Master Went"

This poem, of rare beauty and insight, was written by Sidney Lanier, of Georgia. When the civil War broke out, he volun-

teered for the Confederate Army, taking with him his prized silver flute. He spent five months cooped up in a Federal prison. After the war this gifted Christian perfected his knowledge of literature, becoming one of America's leading poets of the period. He contracted tuberculosis, of which he died at the age of thirty-nine. Perhaps this was what made Sidney Lanier feel very near to Jesus, who laid down his life so young. He felt the Master must have loved the trees, as he himself always had, because of the strength and peace which Jesus found in the Garden of Gethsemane, just before his betrayal and arrest.

Notice that "the thorn tree had a mind to him," as though apologizing sadly because on the morrow its branches would have to form a mocking crown.

CALL TO WORSHIP: The leader may read the first stanza of "O Master, Let Me Walk with Thee"

TALK: "The Courage of Jesus"

For the past few weeks we have been following in the footsteps of the Master, learning some of his teachings, hearing about his work with people, and trying to catch something of his spirit, in order to find inspiration and guidance for our own living.

As we come up to the last two weeks of Jesus' life upon earth, we can try to imagine some of the things he may have been thinking. He had put everything he could into his work; now it was almost over. Would it go on, if his enemies succeeded in condemning him to death?"

*Mrs. Harold C. Jones, wife of pastor of Claremont Community Church, Claremont, California.



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is he who comes in the name of the Lord! Glory in the highest!"

Their hopes were high that this leader, even though he came from the humble



home of a village carpenter, would be able to drive from their country forever the hated Romans. Had he not already performed far greater miracles? And they wanted that victory now! So they continued to fill the air with their shouts of "Hosanna! Save now! Save now, thou son of David, the king!" They did not seem to realize that the kingdom of God was different from that of an earthly conqueror, and that it could come only by God's spirit changing the hearts of men.

Later, when the crowds saw that Jesus was not a warrior king, they turned against him, and joined with the conspiracy of the temple rulers who wanted to get rid of him. Jesus well knew this was the way the brief triumph would end. But he hoped that those with more insight might, as they recalled the picture of a leader riding in his triumphal procession upon a

lowly donkey, remember that their prophets had spoken of this as a symbol of peace and humility, well befitting servant of God.

HYMN: "Hosanna, Loud Hosanna"

(Many joyous songs have been written about this stirring event in the last few of Jesus' stay upon earth. Let the choir read or sing this hymn first, then try with the rest of the group as follows: sing first stanza; boys sing first half of the second and girls last half; girls sing first half of the third stanza, boys second half; boys sing first line of the fourth, girls the second, and all join in on the last two lines.)

PRAYER: (That we may indeed love Jesus—and "ever praise him with heart, and life, and voice.")

STORY: "An Ancient Song"

Another favorite Palm Sunday hymn "All Glory, Laud and Honor," which was heard at the beginning of our service. There is an interesting old story about this song.

It was a bright spring day, in the year 820, and outside the gates of the city of Orleans, France, a great procession had formed for the Palm Sunday celebration. At its head rode the king himself, Louis the Pious, son of the great Charlemagne. The people had already been given a solemn blessing, palm branches had been distributed, and all was lined up in proper fashion. Near the beginning of the procession were carried the usual religious symbols,—the cross, a huge copy of the Gospels, gay banners, and even a dragon. Then came a man portraying Jesus, riding on a donkey. He was followed by a great throng, waving their palm branches and singing joyful *Hosannas*.

When the procession reached the fast closed gates it halted, while a prayer was offered up for the city, and a portion of the Gospel was sung about the first Palm Sunday. As the story came to an end, a choir of children appeared overhead of the city wall. They were singing a glass song, one which had been written especially for them by their beloved old bishop back in the days of Charlemagne.

"Gloria!" sang the children joyously. The refrain was taken up by the crowd, the gates swung wide, and all passed with in and on toward their great cathedral.

Then suddenly another voice was heard blending in with the song but rising clear and melodious above it. King Louis listened, entranced.

"Who was that?" he demanded finally after the singing had ceased. "Who was singing so beautifully, and knows this hymn so well?"

"It seemed to come from the tower yonder," replied a courtier.

"Go," ordered the king, "and seek out this singer. Bring him hither!"

A few moments later an old man was led from the tower gate.

"Sire," said one of the king's followers looking at the approaching figure carefully "that is none other than Bishop Theodulph! Surely you recall ordering his imprisonment when it was rumored he had sided with your enemies?"

"Let him go free!" thundered the king. "Restore him to his church! Anyone who has written so beautiful a hymn for our children, and can sing it so earnestly himself cannot be wicked!"

And so Theodulph, Bishop of Orleans, was able to take part once more in the Palm Sunday procession, as it marched into the city, on that bright spring morning in the long ago.

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YMN: "All Glory, Laud and Honor"

OFFERING: (Make final plans for the special gift.)

YMN: "Ride On, Ride On in Majesty"

Easter Joy

ELUDE: "Christ, the Lord, is Risen Today"

ALL TO WORSHIP:

Leader: Praise ye the Lord; praises
ing to God on high. Hallelujah! For
rist, the Lord, is risen today!

Choir: He is risen indeed!

YMN: "Christ, the Lord, is Risen To-
day" (1 and 3)

YMN STORIES:

CHRIST, THE LORD, IS RISEN TODAY

That is a joyous hymn, as every Easter
ymn should be. For Easter is the greatest
y in the Christian calendar. Christmas
a very happy day also, when we cele-
brate the birth of Jesus. But Easter is the
triumph of his life, and stands for his
victory over evil, the temptation to run
away from danger when it is linked with
sorrow, as well as the triumph over death
which cannot keep real life from
coming on. This is the spiritual truth upon
which our faith is founded. It gives new
hope to the discouraged, as well as com-
fort to those who mourn; it has brought
joy to Christians throughout the ages.

That is why there are so many Easter
hymns, often written by those who had
every reason to be sad rather than joyful.
This is one which we have just sung was
written over two hundred years ago by
Charles Wesley, the brother of John. If
there was a person who would not
be expected to write joyously it should
have been Charles Wesley. For he was
the youngest of eighteen children brought
up in the home of a poor country minister.
He knew what it was to suffer want in
childhood, and persecution later on.
And yet he wrote glad hymns, a great
many of them. And all of them were
happy hymns, full of joy and victory, like
his Easter song we have just sung.
The *Hallelujahs*, or *Alleluias*, mean
"praise God," and were added later, but
make this all the more joyful to sing.)

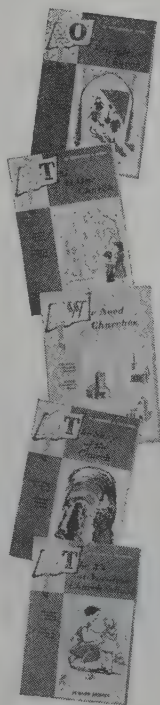
THE DAY OF RESURRECTION

Back in the early days of the Christian
Church, poets were also writing Easter
hymns. There is one which comes from
the eighth century, but which we still like
to sing. It was written by John of
Damascus, of the Greek Orthodox Church,
who lived, in spite of all kinds of adven-
tures and hardships to be 104 years old!
As a boy he was educated by a man
who had been captured by pirates and put
up for sale in the slave market. John's
father discovered this man to be a monk
from Italy, a man of great learning. He
adopted him, therefore, and made him
tutor of his sons, who learned rapidly
under his guidance.

As John grew older, he found himself
in political trouble because of his Christian
views. Indeed, the Mohammedan ruler
of the city where he lived had even
seized his hand cut off and displayed in
the market-place! It is no wonder, there-
fore, that John decided to clear out as
fast as he could. Selling his property for
the benefit of the poor, he went from
Damascus to Jerusalem, and on to the
Saba monastery, in that same Wilder-
ness of Judea where John the Baptist
and Jesus both went for solitude.

He was in this desolate spot, high up in
the rocky crags of the mountains inhabited
by wild beasts, that John wrote the

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Easter is a great day of rejoicing in the Greek Church of the East. It begins on the evening before, and as midnight approaches the priests and people leave the church to go outside, calling to one another, *Christos anesti!* (Christ is risen). This is repeated over and over again with glad shouts, as thousands of candles are lighted and rockets burst from the surrounding countryside. Then, as the climax of all this, the great hymns of victory are sung, especially this ancient one by John of Damascus.

HYMN: "The Day of Resurrection" (stanzas 1 and 3)

PRAYER: (Of joy for the life of Christ and his triumph over evil and death, asking for strength to be his followers)

4. Rededication

PRELUDE: "O Jesus, I Have Promised" (Written by John Bode, nearly a century ago, when his daughter and two sons joined the church of which he was pastor)

CALL TO WORSHIP: "Come unto me, all you who are burdened down and weary, and I will give you rest," said Jesus. "Take my yoke upon your backs, and learn life's lessons from me; and you shall find peace."

HYMN: "O Jesus, I Have Promised"

PRAYER: (For courage to follow Jesus, and do his work)

HYMN: "Just as I am, Thine Own to Be"

TALK: "Christianity in Action"

(Tell about some of the experiences young people may have today in work camps around the world.)

The grandson of the king of Thailand (described in *Anna and the King of Siam*) became so interested in one of these camps that he decided to go. The thing which amazed him most of all was to see all classes of people, who never before mingled in his country, working together happily. They were building a rice granary for the first Christian Cooperative in Thailand, and rich and poor alike would labor side by side, hauling load after load of dirt for the foundation of the building.

One day somebody said to this young man, "Sons of kings do not work. And besides, you are a Buddhist. So what are you doing in a Christian work camp?"

He explained that he had come out of curiosity, but stayed on because he was having such a good time.

When finally the granary was finished and ready for dedication, a celebration was clearly in order. So on the night previous to the ceremony they held a barbecue, one of the farmers having made them a present of a nice fat pig.

At the end of the feast, the king's grandson said, "I never knew of anything like this before, in which no difference in the classes of people are recognized. I have caught a vision of Christianity in action, in the lives of these campers. So I, too, have decided to be a Christian."

Then in happy, reverent silence, everybody—high or low-born alike—filed back to the little church, in order to witness the baptism of the grandson of their king.

HYMN: "Draw Thou My Soul, O Christ"

(Sung by choir, as offering is taken for helping some young person go to a work camp or interdenominational conference)

HYMN: "Now in the Days of Youth"

Senior High and Young People's Departments

by Francis F. Fisher*

THEME FOR APRIL: *Crown Him Lord of All*

To the Leader:

The special days this month give a wonderful opportunity for emphasis on the *Lordship* of Jesus. A small group can do the choral readings in service 3 with very little rehearsal.

1. Not My Will

(Appropriate for Passion Sunday, April 4)

WORSHIP CENTER: Picture, *Christ in Gethsemane* by Hofmann

PRELUDE: "Passion Chorale," by Bach ("O Sacred Head Now Wounded")

CHORAL CALL TO WORSHIP: "Go to Dark Gethsemane" (may be read as a poem. It is found in most hymnals.)

ANTIPHONAL SCRIPTURE: Mark 14: 32-42, RSV

Leader: And they went to a place which was called Gethsemane; and he said to his disciples,

Reader: (*behind a screen*) Sit here while I pray.

Leader: And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said unto them,

Reader: My soul is very sorrowful even to death; remain here and watch.

Leader: And going a little farther, he fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said,

Reader: Father, all things are possible unto thee; remove this cup from me; yet not what I will but what thou wilt.

Leader: And he came and found them sleeping, and he said to Peter,

Reader: Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

Leader: And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them,

Reader: Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.

HYMN: "In the Hour of Trial"

MEDITATION:

IN THE GARDEN

Jesus was facing the most momentous decision of his life. His "hour of trial" was as great as any a human being can know. Under the mental stress of deciding how he would face death, it is significant

*Editorial Assistant, The Ministers and Missionaries Benefit Board of the American Baptist Convention, New York, New York.

to note that he sought an answer in prayer. Some would say that Jesus' death had to be, in order for destiny to be fulfilled. Others believe that such an interpretation robs Gethsemane of any meaning. Surely Jesus was in anguish; he prayed honestly for the removal of the cup, then finally submitted to that which he knew to be the will of God. With this decision came peace of soul and readiness to meet the problems which were his the next day.

Such an attitude greatly is needed in our world today. We say we want to know the will of God, but reserve the right to improve upon it or alter it to meet modern situations. Perhaps we, as a church and as individuals, should follow Jesus' example in going to our knees and yielding sincerely to the will of God. If we did, we would no longer be content to perpetuate our divisions in a world broken by nations and classes and races. We would no longer seek our own will, but rather the will of God. It is a simple thing to say, "Not my will, but thine done." It is a transforming and profound experience to live such a prayer.

This will of God for Jesus meant a cross. It could mean no other thing. His will of God for us, too, may mean a cross. Are we willing to live the prayer of Jesus in Gethsemane? The challenge for us is found in this hymn. Let us sing it together.

HYMN: "Jesus, I My Cross Have Taken"

DIRECTED PRAYER:

Let us bow our heads in prayer. As we do so, let us spend some time thinking

—of God's love for us as shown in sharing his son to live and die upon the earth; (Pause)

—of Jesus' sacrifice in giving his life on the cross that we might have eternal life; (Pause)

—of our own responsibility to witness to others when he is on trial, day by day; (Pause) Let us continue, as we pray

—that we may know and show God's love to others; (Pause)

—that in this moment we may see Jesus' sacrifice as we are made conscious of his agony in the garden; (Pause)

—that we may be truly Christian as we live and witness for our Lord. (Pause) Amen.

HYMN: "Have Thine Own Way, Lord"

2. Glory, Laud and Honor

(Appropriate for Palm Sunday, April 7)

WORSHIP CENTER: Palm branches around Sallman's *Head of Christ*

PRELUDE: "All Glory, Laud and Honor"

HYMN: "Outside the Holy City"

RESPONSIVE CALL TO WORSHIP:

Leader: Lift up your heads, O ye gates, yea, lift them up, ye everlasting doors.

Response: And the King of glory shall come in.

Leader: Who is this King of glory?

Response: The Lord of hosts, he is the King of glory.

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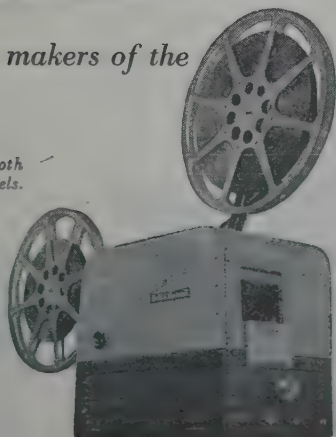
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INVOCATION:

Our Father, with joy we open the gates of our souls to let the King come in. Not for a passing hour of triumph would we receive him, to send him away with broken heart and frustrated purpose; but we welcome him to abide forever as Lord and King. Prepare us for his coming. May our hearts be cleansed of sin and our purposes purified from evil. Create in us clean hearts and renew right spirits within us. Then with gladness and the voice of praise we shall greet him, whose right it is to reign, and in whose name we pray the prayer he taught his disciples:

THE LORD'S PRAYER in unison

SPECIAL MUSIC: "The Palms," by Faure
—solo or recording

POEM:

Lift up your heads, ye mighty gates,
Behold, the King of glory waits;
The King of kings is drawing near;
The Saviour of the world is here!

Fling wide the portals of your heart;
Make it a temple, set apart
From earthly use for heaven's employ,
Adorned with prayer, and love, and joy.

Redeemer, come, we open wide
Our hearts to Thee; here, Lord, abide.
Thine inner presence let us feel;
Thy grace and love in us reveal. Amen.
—GEORGE WEISSEL, translated by
CATHERINE WINKWORTH

HYMN INTERPRETATION:

ALL GLORY, LAUD AND HONOR

Back in the eighth century, the emperor Charlemagne made Theodulph the bishop of Orleans, where he was exceedingly popular because he was so helpful to the people. Later, accused of participating in a plot to overthrow the king, he was thrown into jail where he put his griefs into verse, but also wrote a beautiful hymn of praise which has been translated, "All Glory, Laud and Honor." It is said that he died in prison, probably of poison.

From ancient books we learn that Palm Sunday was a great festival day at Orleans. It included a solemn blessing by the bishop, the distribution of palm branches, and a pageant-like procession in which a living representation of Jesus rode seated upon a donkey. He was followed by throngs of people waving palm branches and shouting "Hosanna." When the gates of the city were reached, they were closed, the procession halted while the Gospel was sung, and a prayer was said for the city and its inhabitants. Then a choir of children from the city wall, sang "All Glory, Laud and Honor" and the refrain was taken up by the crowd. The gates were then opened and the ceremony ended at the cathedral.

Though it is now nearly 1200 years old, this is today probably the most familiar and favorite Palm Sunday hymn. In a poetical version it gives the story as found in the gospel of Mark. Theodulph sug-

gests that in the triumphant entry Jesus presented himself to the Jews as the Messiah and the Son of David. We are then asked to join in the procession of children and the choirs of angels to sing praises to Christ as the Redeemer King. Listen to the story from the gospel, after which we shall sing the hymn.

SCRIPTURE: Mark 11: 1-10

HYMN: "All Glory, Laud and Honor"

PALM SUNDAY MEDITATION:

ALL HAIL!

Leader: Today we are observing one of the most joyous holy days of the church year—Palm Sunday. We are celebrating the triumphal entry of Jesus into Jerusalem. I am sure that those of you who saw the motion picture "The Robe" can never forget that scene as Jesus rode into the city on a donkey. The people were waving palm branches and shouting "Hosanna to the Son of David."

Objector: (rising from a seat in the group) Wait a minute! I don't think that's the whole story. It seems to me the Palm Sunday is just a hollow mockery.

Leader: You have a right to speak your opinion. Why?

Objector: Because the same crowd which hailed him on Sunday was ready to follow the leadership of other leaders and shout "Crucify him" on Thursday. Their shouts of "Hosanna" meant nothing.

Leader: That was true, I suppose. But why did they do it?

Objector: Because they simply didn't think for themselves. They were like sheep following a crowd both days. God grant that we may not be found doing the same thing. (Sits down.)

Leader: (Pause) You have given us more food for thought than the meditation which I had prepared. If this is true, it need not be. Let us bow our heads in silent prayer, asking forgiveness for the times when we too cry "Crucify him" in effect, rather than "Hosanna." May this day truly be one of triumph for us as we make Jesus our King and our Lord.

SILENT PRAYER

LEADER: Amen.

3. He is Risen!

(Appropriate for Easter Sunday, April 18)

WORSHIP CENTER: Easter lilies on each side of an open Bible

PRELUDE: "I Know that My Redeemer Liveth" (Messiah)—Handel

ANTIPHONAL CALL TO WORSHIP:

Leader: The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun;

Response: Alleluia.

Leader: The powers of death have done their worst,
But Christ their legions hath dispersed;

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Let shouts of holy joy out-
burst;

Response: *Alleluia.*

Reader: The three sad days are quickly
sped,
He rises glorious from the
dead;
All glory to our risen head;

Response: *Alleluia.*

Reader: Lord, by thy stripes which
wounded Thee,
From death's dread sting Thy
servants free,
That we may live and sing to
Thee,

Response: *Alleluia.*

HYMN: "The Day of Resurrection"

EASTER SERVICE:

HE IS RISEN!

SCRIPTURE: Matthew 28:1-4 in choral
reading.

Light: In the end of the Sabbath, as it
began to dawn toward the first day of the
week, came Mary Magdalene and the
other Mary to see the sepulchre.

Dark: And behold, there was a great
earthquake,

Light: For the angel of the Lord des-
cended from heaven, and came and rolled
back the stone from the door, and sat upon

Dark: His countenance was like light-
ning,

Light: And his raiment white as snow,
All: And for fear of him the keepers
shook and became as dead men.

HYMN:

RESURRECTION

What be all for naught, for nothingness
at last, why does God make the world so
fair?

Why spill this golden splendor out across
the western hills, and light the silver lamp
of love? Why give me eyes to see, and
soul

Love so strong and deep? Then with a
clang

is brightness stabs me through, and
wakes within

Rebellious voice to cry against all death?

Why set this hunger for eternity
to gnaw my heartstrings through, if death
ends all?

Death ends all, then evil must be good,
Wrong must be right, and beauty ugliness.

God is a Judas who betrays his Son,
And with a kiss damns all the world to
hell,—

Christ rose not again.

—Unknown soldier, killed in
World War I

SPECIAL MUSIC: "Hosanna," by Granier,
for "Alleluia" by Mozart, as a solo or
recording

SCRIPTURE: Matthew 28:5-7

All: And the angel answered and said
unto the women,

Solo: Fear not ye; for I know that ye
seek Jesus, which was crucified. He is not
here: for he is risen, as he said. Come,
see the place where the Lord lay. And go
quickly and tell his disciples that he is

risen from the dead; and behold, he goeth
before you into Galilee; there shall ye see
him; lo, I have told you.

SCRIPTURE: (by the leader) I Corinthians
15: 20-22; 51-56

HYMN: "Christ the Lord is Risen Today"
sung by a quartet with the entire group
responding on the "Alleluias."

SCRIPTURE: Matthew 28:8-10

All: And they departed quickly from
the sepulchre

Dark: With fear

Light: And great joy

All: And did run to bring his disciples
word.

Dark: And as they went to tell his dis-
ciples, behold, Jesus met them, saying,

Solo: All hail!

Light: And they came and held him by
the feet and worshipped him.

Dark: Then said Jesus unto them,

Solo: Be not afraid, go tell my brethren
that they go into Galilee, and there shall
they see me.

POEM:

EASTER CHORUS FROM FAUST

Christ is arisen, joy to thee, mortal!

Out of His prison, forth from its portal!

Christ is not sleeping, seek Him no longer;
Strong was His keeping, Jesus was strong-

er.

Christ is arisen, seek Him not here;

Lonely His prison, empty His bier;

Vain His entombing, spices and lawn,

Vain the perfuming, Jesus is gone.

Christ is arisen, joy to thee, mortal!

Empty His prison, broken its portal!

Rising, He giveth His shroud to the sod

Rising, He liveth, and liveth to God.

—JOHANN WOLFGANG VON GOETHE,
translated by A. C. COXE

SPECIAL MUSIC: "I Know that My Re-
deemer Liveth" (Messiah)—Handel

SCRIPTURE: Matthew 28:16-20

All: Then the eleven disciples went
away into Galilee, into a mountain where
Jesus had appointed them.

Light: And when they saw him, they
worshipped him,

Dark: But some doubted.

All: And Jesus came and spake unto
them saying,

Solo: All power is given unto me in
heaven and in earth. Go ye therefore, and
teach all nations, baptizing them in the
name of the Father, and of the Son, and
of the Holy Ghost; teaching them to ob-
serve all things, whatsoever I have com-
manded you: and lo, I am with you al-
way, even unto the end of the world.

All: (softly) And lo, I am with you
always.


POEM: "Crown Him with Many Crowns"
found in any hymnal

HYMN: "All Hail the Power of Jesus'
Name"

BENEDICTION: Now unto him who is able
to do exceeding abundantly above all
that we ask or think, according to the
power that worketh in us, unto him be
glory in the church by Christ Jesus,

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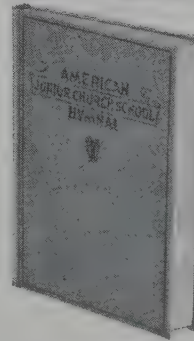
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4. Were You There?

WORSHIP CENTER: Bare wooden cross
PRELUDE: "Were You There?"—Spiritual
INVOCATION: Father of all, we seek thy face this day, asking for guidance in all the problems which face us. May we learn to accept the crosses which come to us day by day and with thy help to conquer them, just as Jesus rose as conqueror over his cross. Give us the insight to know what may be best for us. Grant that in this hour we may come closer to such understanding. Amen.

HYMN: "There is a Green Hill Far Away"

UNISON SCRIPTURE: John 19:17-30

SOLO OR QUARTET: "Were You There?"—Spiritual

MEDITATION:

WERE YOU THERE?

Now that Easter is over, we are apt to cease emphasizing the events of Holy Week for another year. While it may seem out

of place to think about the cross *after* Easter, that is what we are going to do. The message of the cross is central to the message of Christianity. There is no time limit for contemplating it.

The spiritual which we have just heard sung is a favorite partly because of its haunting music and partly because of the simplicity of its sentiment. How well it expresses the pathos of the hour of crucifixion! As we think about the events of that day, we may indeed tremble and ask the inevitable question, "Why did this thing have to be?"

There are many who could be blamed: the Pharisees, the Sadducees, Pilate, Judas, or the crowd. They were all there. Yet someone has suggested that we are there just as much, that we are crucifying him over again today, that if Jesus were alive today, our indifference would cut deeper than the nails on the cross and would make him long for Calvary again. Perhaps we should ask ourselves the question "Are we so concerned about *things* that we crowd out Jesus Christ? Are we contributing to his crucifixion today?"

Yet we must remember that the beauty of the spiritual is that it does not end at the crucifixion. It goes beyond the grave into the triumph of the Son of God over the cross, over death, and over the grave. Here are the opening words of the stanzas:

Were you there when they crucified my Lord?

Were you there when they pierced Him in the side?

Were you there when the sun refused to shine?

Were you there when they laid Him in the tomb?

Were you there when He rose from the dead?

Were you there when He ascended on high?

Thus the spiritual becomes not just a lament, but a powerful song of triumph. Let us make it that as we sing it together.

HYMN: "Were You There?"—Spiritual
STORY:

THE WEIGHT OF THE CROSS

Some visitors were backstage at the Oberammergau Passion Play, attempting to get some of the atmosphere and spirit of the event. One of them noticed the cross which was carried across the stage in the processional to Calvary. Thinking it was made of papier mache, he went over and started to lift it. To his amazement, he discovered that it was made of heavy wood, so heavy, in fact, that he had difficulty lifting it off the floor.

Seeing Anton Lang who plays the part of Christ standing in the wings, he went over to him and questioned, "Why do you use such a heavy wooden cross? Why not use a light-weight one?" Lang replied, "But can't you see? I could not enact this part without carrying the weight of the cross."

We, as Christians, have a part to play every day. We cannot truly enact our part unless we are willing to bear the weight of the cross. It may not be a wooden one as Jesus carried. Perhaps it is curbing a temper which is apt to get out of hand, or any number of other things. As the piano plays, let us think of our responsibility in this area, questioning how well we are playing our part.

PERIOD OF SILENT MEDITATION (piano plays "When I Survey")

PRAYER OF DEDICATION: Father in heaven, grant us in this moment the dedication to serve thee, no matter what the dif-

ficulty may be. May we carry our share of the weight of the cross every day. In Jesus' name we pray, Amen.

HYMN: "When I Survey the Wondrous Cross"

The Idea of the Month

(Continued from page 12)

Church school pupils will study about the variety of versions in which the Bible is found. They will learn about the versions of Wyclif and Tyndale, and the significance of the King James, American Standard and Revised Standard Versions for English speaking people. At such a time of study the teacher could show the children the old pulpit Bible. For one morning's session the old and new pulpit Bibles could be placed side by side. Pairs of children might take turns comparing the versions of selected passages. This would be a dramatic way of teaching the children about the importance of keeping abreast of changing language and new findings of scholarship.

Get rid of the old pulpit Bible? No. Bound up in its pages are not only words, but genuine sentiment. It was through the expounding of scripture from this good book that many a child and adult came to know Christ as Lord and Savior. It has spoken the living words of comfort, hope, faith, and love to countless persons. Further, the old pulpit Bible may have been presented to the church as a gift or memorial. It should continue to be a living and useful reminder in the church of the one it memorializes.

When the Revised Standard Version of the pulpit Bible is dedicated, it will be natural to show deep respect for the older version it replaces. Nothing should be done to disparage the ancient version; it has served well.

As the new version is placed on the pulpit, there rightly should be no feeling that this treasured old book is being thrown out of the church. It is being retired after years of faithful service. And, as is so often the case in life, retirement does not mean the end of usefulness; there will be times of indispensable consultation. The old pulpit Bible should continue to be honored, respected, and consulted.

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With the New Books

Biblical Costumes for Church and School

By Virginia Wilk Elicker. New York, S. Barnes & Co., 1953. 160 p. \$3.00.

This is a useful costume guidebook for local church library. It gives practical suggestions for costuming in addition to sketches and historical backgrounds of Biblical characters. Simple, realistic garments which can be adapted to different characters are recommended; the author being well aware of how the money churches are usually able to spend on costumes.

She describes costumes for Egyptians, Assyrians, Greeks, Romans and Hebrews in Section One; specific Old Testament character costumes in Section Two; and New Testament character costumes in Section Three. Section Four contains general helps, bibliography, references, and index.

—EDNA TOURANGEAU

Christianity, Diplomacy and War

By Herbert Butterfield. Nashville, Abington-Cokesbury, 1953. 125 p. \$1.75.

The jacket of this book carries as subtitle the question, "What can the Christian think and do about war and peace?" The book gives the Christian ample data and theories to stimulate his thinking about war and peace, but it is not equally definite in offering suggestions for doing something about war and peace. The author's theories face the age difficulty confronting every good theory which should be applied and criticized by sinful man in this world.

Herbert Butterfield, professor of modern history at Cambridge University, writes from a wide knowledge of past and present world situations. In the opening chapters he surveys Christianity's contributions to the solution of political problems and describes the causes of modern wars.

He develops the major premise that Christian diplomacy must be based on belief in original sin and the universal guilt of man. A secondary premise is that the greatest menace facing the world today is a "war for righteousness," a war of unlimited ends. World War I and World War II are placed in this category. Wars demanding complete expropriation of the enemy inevitably produce future wars and invite war to take on "a greatly magnified role in history and in the process of time."

For a constructive proposal Mr. Butterfield propounds the growth of "an international order" as developed historically in the European States-System in the 18th century resulting in a multipolar balance of power. This is his clue to the civilizing process which in time will make the international order an outgrowth of the moral order itself.

A full-page editorial in the Nov. 2, 1954 issue of *Life* magazine is highly

critical of the book and carries the caption, "A New British Line." To confute Butterfield's contention "that so long as an international order exists wars must retain some of the characteristics of a conflict between potential allies. . . ." the editorial states, "The Soviet empire has yet to pass the first test of membership in any international order."

Some readers may interpret the book as a new British line or a softening toward the Russian communist regime. The reviewer recommends the book to serious-minded Christians who wish to clarify and stimulate their thinking on world issues from a perspective beyond their own national boundaries and viewpoints.

—LOREN WALTERS

The Lost and the Found

By Robert Collis. New York, The Woman's Press, 1953. 181 p. \$3.50.

Two children, Eva and Laszlo, spent their early childhood in the Carpathian mountain ranges. Theirs was a happy family filled with love and the joy of living.

Then came war, separation, the horrors of life in a concentration camp, severe illness, and finally release.

During their experiences the two children came to love and depend on Dr. Robert Collis who ultimately adopted them and took them to his home in Ireland.

In the book *The Lost and the Found* Dr. Collis reconstructs the story of these experiences, partially from the children's recollections and the rest from his own.

This is a beautiful story of courage, strength, and vision, and of the power of love in the lives of troubled children.

Every teacher and parent will find this book helpful. The reader is apt to want to read it through quickly to follow the story of Eva with her strength and warmth and Laszlo, ill of body but loving always. Then the reader will find it worth his time to turn back to many portions for their usefulness in the understanding and guidance of children.

ALICE L. GODDARD

Planning Church School Workers Conferences

By Erwin G. Benson. Boston, W. A. Wilde, 1952. 104 p. \$2.00.

This book attempts to give answers to three important questions in regard to workers' conferences: Why have them? What types and kinds should be planned? What should be the content of such meetings?

The writer is conscious of the fact that the workers' conference contributes considerably to the success of the church school. He states, "In fact, no church school can come anywhere near reaching its highest possibilities without such a meeting, or some equivalent that is just as good. . . ."

The author further states that "the success or failure of a conference depends largely on the amount of preliminary planning." Many helpful suggestions are given on how to plan and conduct such meetings.

One of the major strengths of the book is the author's classification of ideas that may be used in workers' conferences. Topics and questions are listed under various headings to assist in choosing just the right trend of thought to be considered.

This book could be of help to local church school administrators as they plan workers' conferences.

PAUL H. KING

Beyond Today

By Rolf Thomassen. Minneapolis, Augsburg Publishing House, 1953. 163 p. \$2.50.

Beyond Today is a story of pathos and courage. It tells with unpretentious frankness of the frustrations and achievements of forty-five years of struggle against one of the most serious physical handicaps—cerebral palsy. And yet, largely through the power of his transcending Christian faith, Rolf Thomassen became a painter, teacher, musician and writer. On every page of his autobiography, this gifted paralytic provides significant insight for the understanding of the cerebral palsied by others who would help them.

R. E. LENTZ

Religion as Salvation

By Harris Franklin Rall. Nashville, Abington-Cokesbury, 1953. 254 p. \$3.00.

Professor Rall, out of the richness of his long teaching career, has brought forth a helpful discussion of the basic place of salvation in Christianity. The discussion is not as broad as the title of the book would imply. It is confined to the nature of the Christian faith, not religion in general.

Salvation here is seen as both individual and social, as both present and future, as both related in some way exclusively to the life, work, and worship of the Church, but having implications for the common life of man. This salvation was associated with the name and the on-going spirit of Jesus Christ. It was centered in the self-initiating acts of God. It was historical rather than being centered in the realm of ideas, both by its association with Jesus Christ as its founder and because of its implications for the on-going process of history.

It was soundly grounded in an understanding of man which has endured through all the centuries since. It was inclusive for all men of all ages of all classes of all nations and of all stages of intellectual and spiritual development.

The Christian concept of man, of sin, and of salvation are treated, but the burden of the development comes with the discussion of salvation.

Dr. Rall has been for years, of course, an honored theologian of the Methodist Church. This book will, however, be of great interest to all Protestant thinkers and church workers. There are only incidental references to specific Methodist

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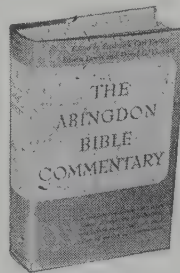
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polity and doctrine. Dr. Rall's the moves against a broad Protestant ground. The book is written in understandable language. Many laymen will joy it.

GERALD E. K.

Henry Drummond—an Anthology

Edited by James W. Kennedy. York, Harper and Brothers, 1953. 200 pages. \$3.00.

Christ is a living spirit in the lives of men today. Henry Drummond, prophet and minister in England during the nineteenth century, proved this in his life. He worked in the slums of Edinburgh and among men of wealth, always seeking to make the Christian faith a working reality in everyday life.

Trained in the scientific approach with a great faith and understanding of spiritual things, Drummond helped reconcile the strife between science and religion. They are but two sides of the same coin. The latter half of this anthology devoted to college addresses and Drummond's interpretation of natural law require concentration and some grasp of theology. In the first part, the author selects highlights in the life story of Henry Drummond, and writes in a human, moving way.

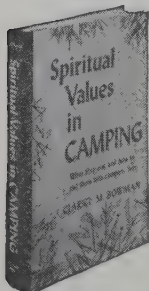
The reader will enjoy meeting Dr. Moody again, visiting historic sites abroad, and will be challenged to re-examine parts of his own faith by Drummond, a man who changed the spiritual climate of his half-century.

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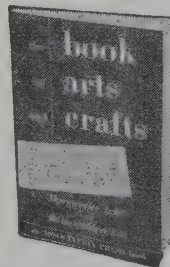
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Meditations of the Heart

By Howard Thurman. New York, 1953. 216 p. \$2.75.

This is a book of meditations for use in individual devotions or for small groups. The meditations were written for use in the Church for the Fellowship of All Peoples in San Francisco, a fellowship across racial, cultural and sectarian lines. Before this book was published the meditations were used and found helpful in many parts of the world. The inspiration that have brought to the limited number of people is now available to all.

The wide variety of subjects include "Memories Crowd Upon Us," "All Live the Eternal," "Unity is in God," "Quiet One Discovers the Will of God" and many other themes. This book brings refreshment any time of the day, the office, the church, the home.

IMO RUYLE FOS

A Treasury of Hymns

Edited by Maria Leiper and Henry Simon. New York, Simon and Schuster, 1953. 376 p. \$6.00.

A collection of many of the fine, distinguished hymns of the church, along with some of the so-called "Sunday school" and "gospel" songs. The historical information about the words and music which is printed with the selections is interesting and gives some background material easily available. The print of the music and words is clear and large enough to use by a small group around a piano. Though some of the selections include

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cannot be considered good music or good
 use, they bring memories of other days
 and will be enjoyed by some. The volume
 definitely intended for use in the home
 and not in the choir or congregation.

IMO RUYLE FOSTER

Handbook for Christian Believers

By A. J. Ungersma. Indianapolis, The
 Abingdon-Merrill Co., 1953. 215 p. \$2.75.

There is abundant evidence to show a
 profound quest of people within the
 churches for a greater understanding of
 the Christian faith. Many local churches
 are discovering that one of the most satis-
 fying parts of their ministry is in small
 formal study groups. Any book which
 can serve as a resource for such lay study
 classes as well as for general lay reading
 is to be generally acclaimed. *Handbook
 for Christian Believers* is such a book. The
 author has tried to write for the questing
 layman. It may be a little steep for the
 average layman to pick up and read all the
 way through, but would be extremely val-
 uable as a source for study groups.

Dr. Ungersma discusses the Christian
 believer himself, along with the sources
 and objects of his belief. He has the re-
 markable facility for stating Christian
 truth in simple and direct terms. The au-
 thor is at present head of the Department
 of Psychology at San Francisco Theo-
 logical Seminary. He has given us a highly
 useful book.

ALVA I. COX, JR.

Book Notes

Getting to Know God. By John A. Red-
 head. Nashville, Abingdon-Cokesbury,
 1954. 126 p. \$2.00. Sermons telling in
 a bright, clear language what God is
 —his wisdom, his nature, his grace, his
 living power. Although Dr. Redhead, of
 Greensboro, North Carolina, is well known
 as a radio preacher, his sermons read well.

Peace Poems of Isaiah. By Avery D.
 Sage. New York, Island Press, 1953. 31
 p. \$1.85. An interesting collection of poems
 from Isaiah. Each is printed on one page
 in the Revised Standard Version and on
 the opposite page in a paraphrase by the
 author. These will be useful for study by
 individuals or classes.

The Meaning of Ecumenical. By W. A.
 Verduyn 't Hooft. Chicago, Alec R. Allen-
 son, 1953. 28 p. \$1.40. An address by the
 General Secretary of the World Council of
 Churches explaining the meaning of the
 word "ecumenical" in various historical
 quotations. The summary, clarifying the
 meaning of the word for today, is impor-
 tant.

The Mind of Light. By Sri Aurobindo.
 New York, E. P. Dutton & Co., 1953. 118
 p. \$2.75. Late writings by the foremost
 recent Indian thinkers, whose works are
 highly regarded. These chapters first ap-
 peared in periodical form. They describe
 in concentrated brevity "the broad out-
 lines of his entire cosmic and transcendent
 vision."

Parents' Prayers. By Muriel Streibert
 Curtis. New York, Morehouse-Gorham
 Co., 1953. 80 p. \$1.00. A collection of
 prayers particularly suitable for use by

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parents, classified according to topics. Suggestions for use in group meetings are also given.

Prayers of the Early Church. Edited by J. Manning Potts. Nashville, The Upper Room, 1953. 96 p. \$0.50. Prayers found in collections from the first five centuries of the Christian Church. They are arranged chronologically with topical headings.

The Confessions of Jacob Boehme. Edited by W. Scott Palmer. New York, Harper & Bros., 1954. 188 p. \$2.25. A small anthology of excerpts from the writings of a sixteenth century German mystic, with a helpful introduction by Evelyn Underhill.

The Very Thought of Thee. Edited by Douglas V. Steere. Nashville, The Upper Room, 1953. 87 p. \$.35 each; 3 for \$1. A collection of devotional thoughts written by three great mystics. Dr. Douglas Steere has arranged the selections from the writings of Bernard of Clairvaux (French, 12th Century) and Evelyn Underhill (English, 20th Century), and has written biographical sketches introducing them. Dr. Batten has done the same for Jeremy Taylor (English, 17th Century).

Think On These Things. By John Ellis Large. New York, Harper & Bros., 1954. 127 p. \$1.75. A *Harper Book for Lent*, written with freshness and an awareness of human frailty, yearning, and need of faith. It gives positive guidance for more effective living, from the inside out. The author is rector of the Church of the Heavenly Rest, New York City. He brings to this volume a rich experience in pastoral and marriage counseling.

Beauty in the Heart. By Archibald Rutledge. New York, Fleming H. Revell Co., 1953. 63 p. \$1.50. A group of essays on different aspects of beauty in man and nature, written in Dr. Rutledge's characteristic style. There is also an essay on Dr. Rutledge written by Frank S. Mead.

For Such a Time as This

(Continued from page 20)

Churches is holding its Assembly in our country for just such a time as this when our ideals and insight ought to match our physical prowess.

The Assembly is a critical one in the life of the World Council itself. Although it is the *second* assembly it is the *first regular* one, for the First Assembly at Amsterdam was the constituting assembly. Nothing will dim the luster of that moment when, for the first time in history, there was constituted by the *Churches themselves* the first permanent, delegated body devoted to cooperation and unity. Back of Amsterdam lay ten years of the "process of formation" during which thrilling events took place.

Back of Evanston will lie six years

of official life when the management of the Council has been in charge of the "ecumenical enthusiasts" of the denominational officials. It has its advantages in an authoritative backing. It remains to be seen whether it means a slowing of tempo and reluctance to experiment. We are nevertheless assured, however, that so long as there are delegates from what have been pleased to call "the younger churches"—meaning those planned by our missions in Asia, Africa and the islands of the sea—there will be an insistence on moving ever more speedily toward church unity. The tremendous experience of coming from a non-Christian background into the "light of the everlasting Gospel" means that "being in Christ" is such a transcending fact that denominational differences pale into significance. They believe that the World Council has come to the Kingdom of God such a time as this.

Camping by the Day

(Continued from page 11)

life that you could feel God around you, but I thought they were just kidding. Now I know they knew what they were talking about!"

Such things can happen to many more boys and girls if the church is willing to use the best tools at its disposal. And one of these tools is the day camp.

References

- The Day Camp Book*—Girl Scouts of the U.S.A. 155 E. 44th Street, New York 17, N.Y.
- Standards for Day Camp* (mimeographed) Chicago Camping Association, 123 West Madison, Chicago, Ill.
- Camp Craft ABC's* — Hamett, G. Scouts
- Articles on Camping in the January 1957 *International Journal of Religious Education*
- Why Send Them to a Church Camp* (5c) and *Toward Better Church Camping* (25c). Both from the National Council of Churches, 79 E. Adams Street, Chicago 3, Illinois.
- Juniors in God's World*—Davis. (Program guidance for junior leaders) *Camping and Christian Growth* — Loughmill (Program guidance for junior leaders)
- (Last two above are C. P. A. publications, designed primarily for residential camps, but include many suggestions equally usable in day camps. Order from denominational publishing houses.)

Place in the Church Program

(Continued from page 7)

may serve both as an outlet for the person and a help for the church. Is your church mailing list too short for addressographing, but too long for the pastor's already crowded hours? In these, many homebound persons can render valuable assistance.

Such workers may seem so slow or even careless at the beginning that the teacher or pastor may well feel the end result not worth the time or frustration involved in teaching them. It is amazing to see the transformation of personality which frequently takes place, however, as the quality improves and quantity of work increases, and as the person gains awareness of the contribution he is making.

Ways are also open to the very talented person or the person with specialized training who may perhaps help the minister in his role as pastor by doing things requiring skill, such as preparing articles for publication, editing, and reviewing.

Give specialized services if needed

In addition, there are some special types of services being provided by the churches to meet specific needs. The Union Avenue Christian Church, St. Louis, has for years conducted a class for deaf people which they call the Area Class. A minister who is on the staff of the Disciples Board in St. Louis is the teacher and the class has an interpreter who repeats his words in sign language. This class has wide attendance from all over the area. It is the type of service which one or two churches in an urban area should render, however, rather than each church trying to do it.

There are a number of cities in which the Council of Churches in cooperation with one individual church conducts a class or classes for cerebral palsied children. These churches recognize that, while segregation of the handicapped is generally undesirable, it can be utilized with great advantage for groups whose learning needs are quite specific and when the advantages of specialized attention outweigh the disadvantages.

It can be seen that opportunities for work in the church, in the home, in the hospital and institution are limitless. It remains only for the min-

ister, the religious educator, and others of the church to lead the way in bringing an understanding of the handicapped to the community and an understanding of the community to the handicapped. In this vital liaison relationship, the church becomes the agent for integrating the handicapped into the community and making possible full use of his talents, abilities, and skills, as well as creating the understanding and acceptance by the community which makes this possible.

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What's Happening?



Audio-Visual, Radio and TV Activities of National Council

NEW YORK, N.Y. — The Rev. S. FRANKLIN MACK has been elected director of the National Council of Churches' Broadcasting and Film Commission. Mr. Mack has been the director of films since June 1952. For 21 years prior to that he was audio-visual secretary of the Presbyterian U.S.A. Board of Foreign Missions and Overseas Service.

Mr. Mack succeeds Dr. RONALD BRIDGES, who retires February 1 to be Visiting Professor of Religion at Bowdoin College, in Maine. In his report for 1953 Dr. Bridges said: "The activity in new programming foreshadows better and greater performance in 1954. Sound, creative work has been accomplished in radio, television, and film production; and in the broadcast training field the TV workshop has come into its own." The TV program most widely shown in America in 1953 was "This Is the Life," currently on 179 stations. This program, produced by the Lutheran Church, Missouri Synod and sponsored by BFC, has been the subject of articles in *Life*, *The Saturday Evening Post* and other magazines. The "What's Your Trouble?" series of TV films financed outside the regular budget now numbers 52. They are showing currently on 123 stations. The Methodist-produced-and-financed "The Pastor" is on 61 stations. "Frontiers of Faith" has been given a new format resulting in actually about 2,000 per cent increase in mail response.

Dr. Bridges concluded: "All of us are happy that my successor is S. Franklin Mack. He has an astonishing knowledge of broadcasting and motion pictures, of the churches, and of creative programming, and he has abundant energy."

The Rev. ALEXANDER B. FERGUSON succeeds Dr. Mack as Director of Films for the Broadcasting and Film Commission. Since April 1945 Mr. Ferguson has been director of the department of visual aids for the Missions Council of the Congregational Christian Churches, and has served on the film and television committees of the B.F.C. During this period he has produced many motion pictures, slides and filmstrips. For eight summers he has taught at the International Audio-

Visual Workshop at Green Lake, sponsored by the Division of Christian Education, National Council of Churches.

MISS PEARL ROSSER, Executive Director of Audio-Visual and Radio Education, Division of Education, returned the middle of January from a three-months' stay in Los Angeles and Hollywood, where she made a special study of techniques in motion picture production.

Religious Radio-Television Workshops

An extensive program of training for religious radio and television production is carried on by the Broadcasting and Film Commission of the National Council of Churches. These workshops are open to ministers, organists, youth leaders, church council leaders and public relations executives. The programs will provide for study in planning, writing, directing, producing programs, observing programs, studying techniques, policy, audience measurement, special events, and writing for radio.

The registration fee for any one-week workshop is \$10.00. Registration fee for the two-week summer workshop in New York is \$35.00. For further information and application blank, write to Charles H. Schmitz, Broadcasting and Film Commission, 220 Fifth Avenue, New York 1, N. Y.

1954 Workshop Schedule

April 18-23. TV. Cleveland, Ohio,
April 26-30. Radio-TV. Altoona, Pa.
May 10-14. Radio-TV. Oklahoma City, Okla.
June 27-July 2. TV. Kansas City, Mo.
July 11-16. TV. Ames, Iowa
July 26-August 6. International Workshop,
Radio-TV (Two weeks) New York,
Union Theological Seminary
October 24-29. TV. Syracuse, N.Y.

Audio-Visual Workshops

Of the eight Regional Workshops sponsored by the Department of Audio-Visual and Radio Education, Division of Education, some are developing into state and area workshops or institutes. In this way local leadership will be employed in the

workshops, aiming toward training leaders of local churches in handling equipment and in audio-visual utilization. The workshops supplement the International Workshop in Audio-Visual Education which will be held again at Green Lake August 30 through September 4, 1954.

MIDWEST REGIONAL:

Eastern Section: Toledo, Ohio, April 26-30. Registration fee \$10. Registrar JOHN W. VANDERWULP.

Western Section: Already held.

EASTERN: Northfield School for Girls, East Northfield, Massachusetts, July 23.

SOUTHEAST: to be held in the fall; announcement to come later.

SOUTHWEST: Georgetown, Texas, April 26-30.

ROCKY MOUNTAIN: Dates not determined; last of July or first of August.

Architectural Awards Won by Contemporary Designs

NEW YORK, N.Y. — The era in which Gothic spires were the trademark of good church design is passing. Instead, twentieth century style is giving church "a new and fresh architectural expression worthy of the current resurgence of religious interest." This was reported by Dr. HARRY ATKINSON, Director of the Bureau of Church Building and Architecture of the National Council of Churches. He was one of the leaders at a Joint Conference on Church Architecture sponsored also by the Church Architectural Guild and held in Knoxville, Tennessee, January 5-7. Top annual awards for church architecture were won without exception by contemporary designs.

The first Elbert M. Conover Award for outstanding contributions toward the advancement of better church design was given to Dr. LUTHER D. REED, president emeritus of the Lutheran Theological Seminary of Philadelphia in Mt. Airy, Pa.

Dr. Atkinson, who is concluding his first year as successor to the late Dr. Conover as director of the Bureau, said that 1953 probably will be the greatest year in the history of church building. He estimated that the dollar volume would exceed \$500,000,000.

Thor Johnson Chairman of Commission on Music

NEW YORK, N.Y. — THOR JOHNSON, conductor of the Cincinnati Symphony Orchestra, has accepted the chairmanship of the new Commission on Music of the National Council of Churches. The first meeting of the Commission was held in New York on January 25. Members of the Commission include many distinguished musicians and teachers and directors of music from many sections of the United States.

Among other members are: Dr. CLARENCE DICKINSON, Dr. REGINALD McALL, Dr. DMITRI METROPOULOS and Mr. ROBERT SHAW.

Ruce Hadley Goes to St. Paul

OMAHA, Nebr. — The REV. W. RUCE HADLEY, Executive Secretary of the Omaha Council of Churches since January 1, 1947, has accepted the position of Executive Secretary of the St. Paul, Minnesota, Council of Churches. Prior to coming to Omaha Mr. Hadley was executive secretary of the Council of United Churches of St. Joseph County, South Indiana.

When Mr. Hadley came to Omaha in 1946, the total income of the Council was \$2,418. In 1953 the total income was \$1,734 and the Council has a staff of 10 persons.

Arthur Rinden Goes to National Council Staff

NEW YORK, N.Y. — The REV. ARTHUR C. RINDEN, Executive Secretary of the Attleboro, Massachusetts, Council of Churches since 1952, has been appointed associate executive director of the Joint Department of Stewardship and Benevolences of the National Council of Churches. In this position he will counsel with local churches on their United Church Canvasses. He will also assist in the preparation of stewardship materials, conducting stewardship institutes, and preparing audio-visuals for the department. Mr. Rinden was formerly a missionary of the Congregational Christian Churches in China and in Japan.

Carter Swaim Heads Department of English Bible

NEW YORK, N.Y. — DR. J. CARTER SWAIM, Professor New Testament at Western Theological Seminary, Pittsburgh, has been appointed executive director of the Department of the English Bible, Division of Christian Education, National Council of Churches. In this position he succeeds Dr. JOHN C. TREVER, now professor of religion at Morris Harvey College, Charleston, West Virginia. Dr. Swaim begins his new work July 1 and his office will be located at the New York headquarters of the Division.

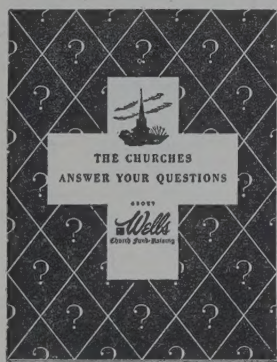
Dr. Swaim's chief responsibility will be to spread knowledge and understanding of the Revised Standard Version of the Bible and to interpret the continuing work of the Standard Bible Committee. He served in a similar position on a temporary basis in 1947, after the publication of the RSV New Testament. During his eight months with the committee, Dr. Swaim traveled 54,000 miles in 33 states, delivering 173 addresses in 78 communities.

Dr. Swaim has been for nearly ten years teacher of New Testament Literature and Exegesis at the Pittsburgh Seminary. In 1949-50 he wrote a monthly page of devotional materials based on the RSV, for the *International Journal of Religious Education*.

March, 1954

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Correction from N.C.C.J.

THE FOLLOWING LETTER, addressed to the Editor, was received on February 5 and is self-explanatory:

"The *International Journal of Religious Education* is to be congratulated on its special issue, 'Better Human Relations through Religious Education.' It is one more heartening evidence of the growing interest of religious educators in intergroup education.

"Naturally an issue of this kind cannot hope to be consistent with the point of view of all organizations in the intergroup field. Unfortunately, however, the insertion by the editor of pictures of an exchange of pulpits between a Methodist minister and a rabbi in my article on Brotherhood Week might give the false impression that N.C.C.J. promotes this type of exchange.

"While the National Conference of Christians and Jews does not disapprove of pulpit exchanges by those who find such a practice consistent with their own consciences, N.C.C.J. does not promote such exchanges since Catholics, certain Protestants and some Jewish leaders would find such a practice contrary to the demands of their faith. N.C.C.J. believes that in building bridges between members of differing religious groups it is essential to respect the conscientious right to differ.

ALYNN P. ROBINSON
Director, Commission on Religious Organ-

izations, National Conference of Christians and Jews, Inc.

Death of Bishop Kern

CHICAGO, Ill. — BISHOP PAUL B. KERN of the Methodist Church, died on December 16 in Nashville, Tennessee. Bishop Kern was known for his special interest in Christian education and served on the Board of Education of his denomination for many years. He was also one of the Methodist representatives on the governing body of the International Council of Religious Education from 1940 to 1948.

Bishop Kern was born in 1882, son of the president of Randolph-Macon College. He taught at Vanderbilt University and was a professor and later dean of the theological seminary of Southern Methodist University. He was elected bishop in 1930 and served first in the Orient and then in North and South Carolina, and then, 1938-52 had the Nashville Area. He was a trustee of Scarritt College for 23 years.

Miss Eleanor F. Cole Retires

BOSTON, Mass. — The retirement of MISS ELEANOR F. COLE from the staff of the Pilgrim Press in Boston was announced recently. Miss Cole entered the employment of the Congregational Sunday School and Publishing Society in 1910, when she became secretary and assistant to the editor, Dr. Benjamin S. Winchester. Later she was made associate editor under Dr. Sidney A. Weston and in this assignment

had a large share in the planning and editing of the Closely Graded Series Church School Lessons and many other church and church school publications. More recently she has had responsibility for *Daily Devotions* and book and pamphlet literature published by the Press.

Back Issues Wanted

Do you have back issues of the *Journal* in your study or attic? The California Baptist Theological Seminary Library wishes to complete its file of copies of the *Journal*.

The library needs Volumes 4 through inclusive (October 1927 to July 1931), Volume 11 (September 1934-July 1935), Volumes 15 through 22 inclusive (September 1938-July 1946); and Volumes through 28 inclusive (September 1947-July 1952).

If you can help, please correspond directly with Mr. R. Vernon Ritts, Librarian, California Baptist Theological Seminary, Seminary Knolls, Covina, California.

Copies of Two Special Issues on Hand

The *Journal* printer recently uncovered an unexpected supply of the September 1953 special issue on children's work, "The Church Must Reach All Children." As a result, orders can still be filled for this popular issue. The special price: 25c each; 10 for \$2.00.

Since we were somewhat generous ordering October 1952—the special issue on "Teaching the Bible Effectively", we still have a good supply of it available. The special price is good, too—15c each; 10 for \$1.00.

Send orders to the *Journal*, 79 Adams, Chicago 3, Illinois—and cash with any order totaling \$2.00 or less.

Climax or Anticlimax?

(Continued from page 14)

A climax, not an anticlimax

Thus it is to be seen that through careful long-range planning growing boys and girls through their summer experiences in vacation church school may be led to a deeper and enlarged appreciation of the Christian Church—their own local church, the churches in their community—the Church in history—and the ecumenical church.

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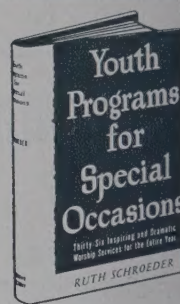
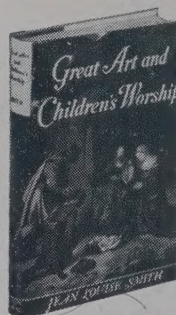
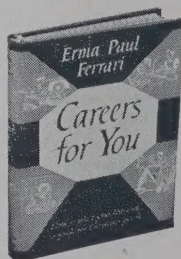
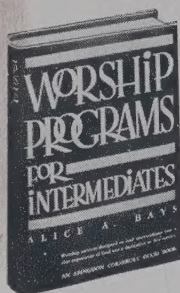
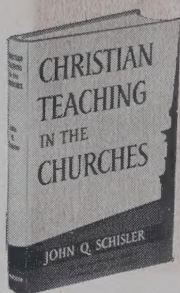
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